

A
COMMON
APOLOGIE OF
THE CHVRCH OF
ENGLAND:

Against the vniust Challenges of the ouer-just Sect,
commonly called
Brownists.

Wherein the grounds and De-
fences, of the Separation are
largely discussed:

O C C A S I O N E D, B Y A
Late Pamphlet published vnder the
name, *Of an Answer to a Censorious Epistle,*
Which the Reader shall finde
in the Margent.
By J.H.

L O N D O N

Printed for *Samuel Macham*, and
are to be sold at his Shop in *Pauls*
Church-yard, at the Signe of
the Bull-head.

1610.

22
1066



TO OVR GRATI-
OVS AND BLES-
sed Mother, the Church of
ENGLAND.

THE MEANEST OF HER
Children Dedicateth this her Apology,
and wisheth all Peace and Happines.



*O leſſe then a yeare
and a halfe is past
(Reuerend, Deare,
and holy Mother)
since I wrote a lo-
uing monitory letter
to two of thine un-
worthy Sons ; which
(I heard) were fled from thee in person, in af-
fection , and ſome what in opinion : Suppoſing
them yet thine in the maine ſubſtance, though in
ſome*

The Epistle Dedicatorie.

some circumstances their owne. Since which, one
of them hath wash't of thy Font-water as vnclean,
and bath written desperately both against
thee, and his owne fellowes: From the other, I re-
ceiued (not two moneths since) a stomakful Pam-
phlet; besides the private iniuries to the monitor,
casting vpon thine honourable name blasphemous imputations of Apostasie, Antichristianisme,
Whoordome, Rebellion: Mine owne wronges I
could haue contemned in silence, but, For Sions
sake, I cannot hold my peace: If I remember not
thee, O Ierusalem, let my tongue cleave to the
rooſe of my mouth. It were a ſhame, and ſinne
for me, that my zeale ſhould be leſſe hote for thine
innocency, then theirs to thy falſe disgrace. How
haue I haſtened therefore to let the world ſee thy
ſincere trueth, and their peruerſe flanders. Vnto
thy ſacred name then (whereto I haue in all piety
deuoted my ſelfe) I humbly present this my ſpee-
dy and dutiſull labour: whereby I hope thy weak
ſoules may be confirmed, the ſtrong encouraged,
the rebellious ſhamed: And if any ſhall ſtill ob-
ſtinateſſe to curse thee, I referre their reuenge vnto
thy Gloriouſ Head, who hath eſpouſed thee to
himſelfe, in trueth and righteouſneſſe: Let him
whοſe thou art, right thee: In the meane time,

Meam iniuri-
am patiētertuli
impietatem
contra Spōsam
Christi ferre
non potui. Hier
ad Vigilant.

The Epistle Dedicatorie.

we thy true sonnes, shall not onely defend, but
magnifie thee: Thou maiest be blacke, but thou
art comely: the Daughters haue seene thee, and
counted thee blessed; enen the Queene, and the
Concubines, and they haue praised thee: thou art
thy Welbelouedst, and his desire is towards thee:

So let it be, and so let thine be towards him

for euer; and mine towards you

both, who am the least of

all thy little ones,

I o s. H A L L.





A COMMON Apologie against the Brownists.

SECTION. I.

The entrance into the worke.



F Truth and peace (Zach. 8.19.)
charyes two companions had met in our
loue, this Controuer-
sie had never beeene;
the seuering of these
two hath caused this
separation; for while
some ynquiet mindes
haue sought Truth
without Peace, they haue at once lost Truth, Peace,
Loue, vs and themselues. God knowes how vnwil-
lingly I put my hand to this vnkind quarrell: No-
thing so much abates the courage of a Christian, as
to call his brother aduersary: We must doe it; woe Matth. 8.7.
be

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to the men by whom this offence commeth: Yet by how much the insultation of a brotherly enemy is more intollerable, and the griefe of our blessed mother greater, for the wrong of her owne; So much more cause I see to breake this silence: If they will haue the last words, they may not haue all. For our carriage to them: They say, when Fire the God of the Chaldees had devoured all the other wooden Deities, that *Campis* set vpon him a Caldron full of water, whose bottome was deuised with holes stop't with waxe, which no sooner felt the flame, but gaue way to the quenching of that furious Idoll. If the fire of inordinate zeale, conceite, contention haue consumed all other parts in the separation, and cast forth (more then *Nebuchadnezers* furnace) from their

Dan. 3.

Vid. Treatise of certaine godly Minist. ag. Barr. Amsterdam hither; it were well if the waters of our moderation and reason could vanquish, yea abate it: This little Hin of mine shall be spent that way: wee may trie and wish, but not hope it: The spirits of these men are too-well knowne, to admit any expectation of yeeldanee: since yet, both for preuention and necessary defence this taske must be vndertaken, I craue nothing of my Reader but patience and iustice: of God, victory to the truth: as for fauour, I wish no more then an enemy would giue against himselfe: With this confidence I enter into these lifts, and turne my penne to an Aduersary, God knowes, whether more proud or weake.

Sect.

SECTION. II.

The Answerers Preamble.

IT is a hard thing euen for those which would seem sober minded men, in cases of controuersie, to vse soberly the frownes and disaduantages of causes and downe, they vse to behold their opposites mounted on high, too repiningly, and not without desperate enuie: & so are oftentimes moued, to shoothe vp at them as from below, the bitter arrowes of spightfull and splenish discourses, thinking any hatefull opposition sufficiently charitable, to oppugne those aduersaries, which haue them (as they feele) at so great an aduantage: vpon this impotent malitiousnesse, it commeth to passe that this aunswerer vndertaketh thus seuerely and pereimtorily, to censure that charitable censure of ignorance, which (as shall appeare in the sequell) he either simply, or willingly vnderstood not: and to brand a deare Church of Christ with Apostacy, Rebellion, Antichristianisme: What can be: more easie then to returne accusations?

* Your Preamble (with a graue bitternes) charges me with 1. Presumption vpon aduantages, 2. Weake flegit and slender opposition sufficient to opprefie those vnderlings, whom they haue (as they suppose) at so great an aduantage. Vpon this very presumption it commeth to passe, that this Author vndertaketh thus solemnly and seuerely to censure a cause, whereof (as appeareth in the sequell of the discourse) hee is vtterly ignorant: which had he beene but halfe so carefull to haue vnderstood, as hee hath beene forward to censure, hee would either haue beene (I doubt not) more equall towards it, or more weightie against it. * 2. Confuted.

and weightlesse discourse, 3. Ignorance of the cause censured : It had beene madnesse in me to write, if I had not presumed vpon aduantages, but of the cause, of the truth, not of the times : Though (blessed bee God) the times fauour the truth, and vs : if you scorn them and their fauours, complaine not to be an vnderling : Thinke that the times are wiser, then to bestow their fauours vpon willfull aduersaries ; but in spight of times, you are not more vnder vs in estate, then in conceipt aboue vs : so wee say the Sunne is vnder a cloud, we know it is aboue it. *Would God ouerlinesse and contempt were not yours, euen to them which are mounted highest vpon best desert ; and now you that haue not learned sobrietie in iust disaduantages, taxe vs, not to vse soberly the aduantages of time : there was no gall in my penne, no insultation, I wrote to you as brethren, and wish't you companions : there was more danger of flattery in my stile, then bitterness : wherein vsed I not my aduantages soberly ? Not in that I said too much, but not enough ; Not in that I was too sharpe, but not weighty enough ; My opposition was not too vehement, but too ffeight and slender : So, strong Champions blame their aduersary, for striking too easily : you might haue forborne this fault, it was my fauour that I did not my worst : you are worthy of more weight, that complaine of ease. The discourse that I tol'd downe vpon you, was weake and weightlesse, you shall well finde this was my lenitie, not my impotence. The fault hereof is partly in your expectation, not in my letter : I meant but a short Epistle, you look't belike for a volume, or nothing ; I meant only

*Hier. Marco.
presbyt.

De cauernis cel-
lularum dam-
namus obem; in
sacco & cinere
volutati de E-
piscopis senten-
tiam serimus:
Quid facit sub
tunica peniten-
tis regius ani-
mus?

Cypr 1,2. Ep. 9.
Hec sunt initia
hereticorum, vt
sibi placeant, vt
prepositum su-
perbo tumore
contemnant.

Havilson once
theirs, in Psal.
122. of Brown.

Antichristian
pride and bit-
ternes. Bredw.
pref. M Brinsly
his pref. to the
2. part of the
VVatcb.

Optat. Mil. de
Donat. College
non eritis, si no
litis, fratres estis
etc.

Disclaimed by
themselves. An-
swer against
Broughton page.
21.

onely a generall monition; you look't for a solide prosecution of particulars: It is not for you to giue tasks to others pennes. By what Lawe must wee write, nothing but large Scholaſtſcall Discourses? Such Tomes as yours: May we not touch your ſore vnlſſe wee will launce, and ſearch it? I was not en-ough your enemie; forgiue me this errour, and you ſhall ſmart more: But not onely my omissions were of ignorance, but my censures, though ſeuere and ſolemne: An eafe imputation from ſo great a Controuler: I pardon you, and take this as the common lot of enemis. I neuer yet could ſee any Scribler ſo vnlerned, as that he durft not charge his oppofite with ignorance; If Dr. *whitaker*, M. *Perkins*, M. *Gyfford*, and that Oracle of our preſent times, Dr. *Ath-
drewes*, went away content with this liuerie from *Separat. ſchism.*
*M. Gyff. an igno-
rant Priest.*
*Barr. p. 64. Con-
ſer. of D. And.*
*& M. Hutchins.
with Barrow.*

yours; how can I repine? If I haue censured what cause I knew not, let me bee censured for more then ignorance, impudencie: but if you know not what I censured (let all my truſt lie on this iſſue) take both ignorance, boldneſſe, and malice to your ſelue: Is your cauſe ſo myſtſcall, that you can feare any mans ignorance? What Cobler or Spinſter hath not heard of the maie holds of Browniſme? Am I only a ſtranger in Hieruſalem? If I know not all your opinions, pardon me: Your owne haue not receiued this illu-mination; I ſpeake boldy, not your ſelue; Euery day brings new conceites, and not one day teaches, but corrects another, you muſt be more conſtant to your ſelues, ere you can vpbraide ignorance or auoide it: But whether I knew your prime fancies, appears ſufficiently by a particular diſcourse, which aboue a

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yeare since was in the hands of some of your Clients, and I wonder if not in yours: Shortly; am I ignorant? If I were obstinate too, you might hope (with the next gale) for me, your more equall aduersarie, at Amsterdam. As I am; my want of care and skil, shal (I hope) loose nothing of the trueth by you, nor suffer any of your foule aspersions vpon the face of Gods Church and ours.

But whiles we striue; who shall be our Judge? The Christian Readers: who are those? Presume not, yee more zealous and forward Countrey men, that you are admitted to this Bench: so farre are wee meere English, from being allowed Judges of them; that they haue already iudged vs to be no * Christians: We are Goates and Swine, no Sheepe of God: since then none but your Parlour in the West, and Amsterdam, must bee our Judges, who (I beseech you) shall be our aduersaries? God be iudge betwixt you and vs, and correct this your vnchristian vncharitableness.

Sepa.

As this Epistle is come to mine hands, so I wish the answere of it may come to the hands of him that occasioned it: Intreating the Christian Reader, in the name of the Lord, vnpartially to behold without either prejudice of cause, or respect of person, what is written on both sides, and so from the Court of a sound conscience to give iust judgement.

SECTION.

The parties written to, and their Crime.

To M. Smith
and M. Rob.

John & Smythe }
King-leaders of
the late separa-
tion at Amsterd.

I Wrote not to you alone: what is become of your partner, yea, your guide? Woe is me, he hath renounced our Christendome with our Church: and

and hath wash't of his former water, with new : and now condemnes you all, for not separating further, no lesse then we condemne you for separating so far.

As if you could not be enough out of Babylon, vnlesse you be out of your selues. Alas miserable countrinem, whither runne you ? Religion hath but his height, beyond which is error and madnesse : Hee telles you true, your station is vn'safe, either you must forward to him, or backe to vs.

* I obiecte separation to you: yet not so extreame as your answere bewrayes : a late separation, not the first ; my charity hoped you lesse ill, then you will needes deserue: you graunt it odious, because it castes imputation of euill vpon the forsaken: Of euill? Yea of the worst, an estate incurable and desperate. He is an ill Phisitian that will leauie his patient vpon euery distemper, his departure argues the disease helpelesse ; were wee but faulty, as your Landlord Churches, your owne Rules would not abide your flight: Hence the Church of England iustly matches Separatists with the vilest persons: G O D himselfe doth so : who are more vile then Patrons of euill? yet no greater woe, is to them that speake good of euill, then those that speake euill of good: So, wisc Generalls punish mutinous persons, worse

odious in the eyes of all them from whom it is made : as euermore casting vpon them the imputation of euill, whereof all men are impatient: And hence it commeth to pass, that the Church of England can better brooke the vilest persons continuing communion with it, then any whom soeuer separating from it, though vpon neuer so iust and well grounded reasons. *Vid. Johnson Preface to his Iacurie.*
Essay 5.20.

Character. of the
Beast, written by
M. Smith. Pref.

Be it knowne
therefore to all
the separation,
that we account

them in respect
of their constituta-

tion to be as ve-

ry an Harlot, as

either her Mo-

ther the Church

of England, or

her Grandmo-

ther Rome is &c.

Iterato Baptiza-

tus sceleratus e-

ratio Dominum

crucifigit. De-

confessio. dft. 4.

Qua vis &c.

The crime
here obiecte
is separation,
a thing very

Sep.

The crime
here obiecte
is separation,
a thing very

M. Penry in his
Disc. of this sub-
iect.
Num. 16. 31.
Exod. 32. 32.

then Robbers or Adulterers : So *Corah* and his com-
panie (a Storie cunningly turned vpon vs by your
Martyr) for their opposition to *Moses* were more
fearefully plagued then the Idolatrous Israelites :
These sinnes are more directly against common so-
cietie, the other more personall: and if both haue like
iniquitie: yet the former haue both more offence and
more danger : And if not so, yet who cannot rather
brooke a lewde seruant, then an vnduetifull sonne,
though pretending faire colours for his disobedience?
At least, you thinke the Church of England thinkes
her selfe Gods Church, as wel as your Saints of Am-
sterdam : You that so accuse Apostacie in others,
could yee expect shhee should brooke it in you?

But your reasons are iust and well grounded: eue-
ry way of a man is right in his owne eyes: Said wee
not well, that thou art a Samaritane, and haft a Di-
uell, say the Iewes? What Schisme euer did not
thinke well of it selfe? For vs: wee call heauen and
earth to record, your cause hath no more iustice then
your selues haue charitie.

SECTION. IIII.

The kinds of separation, and which is iust.

YET there is a commendable and happy separati-
on, from the world, from the Prince, and men of
the world, and whatsoever is contrarie to God: who
the world, and so from the men of the world, and so from the Prince of the world
that raigneth in them, and so from whatsoever is contrarie to God, is the first steppre
to our communion with God, and Angels, and good men, as the first steppre to a
Ladder, is to leaue the earth.

doubts

doubtes it? There were no heauen for vs without this, *exxanoxia*.
no Church ; which hath her name giuen by her fa-
ther and husband of calling out from other. Out of
the Egypt of the world dooth God call his sonnes :
But this separation is into the visible Church from
the world, not (as yours) out of the Church, because
of some particular mixtures with the world : or (if
you had rather take it of profession) out of the world
of Pagans and Infidels, into the visible Church, not
out of the world of true (though faultie) Christians
into a purer Church. That I may here at once for
all glie light to this point of separation : we finde in
Scripture a separation either to good, or from euill :
To good, so the Leuites were separated from among *Numb.18.14.*
the children of Israel to beare the Arke, and to mini- *Num.16.9.*
ster : so the first borne, first fruities, and Cities of re- *Deut.10.1.*
fuge : So *Paul* was (*ἀπορρίφειν*) separated, which some *Exod.13.12.*
would haue allude to his Pharisaisme, but hath plaine *Leuit.15.21.*
reference to Gods owne words (*Act.13.2.*) separate *Deut.4.41.*
me *Barnabas* and *Saul* : Though this is rather a desti- *Rom.1.1.*
nation to some worthy purpose, then a properly cal- *ἀπορρίφειν σὺν*
led separation. *μοι Σαυτον.*

From euill, whither sinne or sinners : From sinne,
so euerysoule must eschew euill, whether of doctrine
or manners, and disclaime all fellowship with the vn-
fruitfull workes of darkenesse, whither in himselfe or
others. So *S. Paul* charges vs to holde that which is *1. Tber. vlt. ad.*
good, and abstaine from all appearance of euill : so *fin. Jere.15.19.*
Ieremie is charged to separate the pretious (doctrine *Vide Tremel &*
or practise) from the vile. From sinners, not onely
practised by God himselfe (to omit his eternall and
soect Decree whereby the elect are separated from
the.

the Reprobate both in his gratiouse vocation, seque-
string them from nature and sinne, as also in his exe-
cution of iudgment, whether particular, as of the
Israelites from the Tabernacles of *Corah*, or Vniuer-
fall, and finall, of the Sheepe from the Goates ; But

Num. 16.

Mat. 15. ad fin.

2. Chro. 19 2.

1. Cor. 6. ad fin.

Nulla cum malis

Coniuicia vel

colloquia mi-
seantur, simul q[uod]ab iis tam sepa-
rati, quam sunt

illi ab Ecclesia

Dei profugi.

Cyp. 1. 1. Epist. ad

Cornel. 3.

also inioyned from God to men, in respect either of
our affection, or of our yoake, and familiar society,
whereof Saint *Paul* : *Be not unequally yoked with In-
fideles, Come out from among them, and seperate your
selues.* In all this we agree: In the latitude of this
last onely we differ: I finde you call for a double se-
paration, A first separation in the gathering of the
Church: A second, in the managing of it : The first
at our entrance into the Church, the second in our
continuance: the first of the Church, from Pagans &
Worldlings, by an initiatory profession: The sec-
ond of leud men from the Church by iust censures:
You speake confusedly of your own separation, one
while of both, another while of either single. For the
first, either confess it done by our Baptisme, or else
you shall be forced to hold we must rebaptise: But of
this Constitutive separation anone. For the seconde,
of sinners, whether in iudgement or life, some are
more grosse, haynous, incorrigible: others lesse no-
torious, and more tractable: those other must be se-
parated by iust censures: not these: Which censures
if they be neglected, the Church is foule, and (in your
Pastors word) faultie, and therefore calles for our
teares, not for our flight. Now of Churches faulty
and corrupted, some rase the foundation, others, on
the true foundation build Timber, hay, Stubble: Frō
those we must separate, from these we may not. *Peters*
rule

Charact. of
Beast pref.Tr. Dolius.

Johns. Inquir.

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is eternall, whither shall we goe from thee, thou hast the wordes of eternall life: where these wordes are found, w^o be to vs if we be not found. Amongst many good separations then, yours cannot be separated from euill, for that we should so farre separate from the euill, that therefore wee should separate from Gods children in the communion of the holy thinges of God, that for some (after your worst done) not fundametall corruptions, wee should separate from that Church, in whose wombe we were conceiued, and from betwixt whose knees wee fell to God: in a word (as one of yours once said) to separate not onely from visible euill, but from visible good, as all Antichristian: who but yours can thinke lesse then absurd and impious? Grant we should be cleane separated from the world, yet if we be not, must you be separated from vs? Doe but stay till God haue separated vs from himselfe: will the wise husbandman cast away his Corne-heape for the chaffe and dust? Shall the Fisher cast away a good draught because his drag-net hath weedes? Doth God separate from the faithfull soule, because it hath some corruptions, her Inmates, though not her commaunders? Certainly, if you could throughly separate the world from you, you would neuer thus separate your selues from vs: Beginne at home, separate all selfe-loue, and selfe-will, and vncaritablenesse from your heart, and you cannot but ioyne with that Church, from which you haue separated: Your Doctor would perswade vs you separate from nothing but our corruptions: you are honeste, and graunt it from our Church: it were happie for you, if he lied

H.C. Epistle
before Treatis
of sinne ag.
Holy Gh.

Neg. propter pa-
team reclinquin*
are am Domini,
neg. propter pisces
malos rumpimus
retia Domini.
August. Ep. 48.

Answ. Counter-
poyson p. 2.

Assentite.

C

not:

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*Counterv. p. 7
c. 8. &c*

not: who in the next page confutes himselfe, shewing that you separate from vs, as Christ from the Samaritans, namely from the Church, not the corruptions only; and not as hee did from the Iewes, namely from their corruptions, not from their Church: His memory saues our labour, and marres his Discourse.

SECTION. V.

The antiquity and examples of separation.

YET if not equity, it were well you could please
age: This your separation in the nature and
causes of it (you say) is no lesse auncient then the first
institution of enmity betwixt the two seedes, you
might haue gone a little higher, and haue said, then

Sep. The separation we haue made in respect of our first parents run-
our knowledge, and obedience, is indeed late, and new
yet is it in the nature and causes thereof as auncient
as the Gospell, which was first founded in the en-
emy which God himselfe put betwixt the seede of
the woman, and the seede of the serpent, G.c.n. 3, 15

ning from God in the
Garden, or their sepa-
ration from G o d by
their sinne: But wee

Euseb: in si Eccl:
take your time, and easily beleue that this your late
separation was founded vpon that auncient enmity
of the seede of the serpent, with the womans. That
subtile Diuell when he saw the Church breath from
the persecutions of Tyrants, vexed her no lesse
with her owne diuisions: seeking that by fraude,
which by violence he could not effect. Hence all the
fearefull Schismes of the Church, whereof yours is
part. This enmity hath not onely beene succes-
sively contiuued, but also too visibly manifested by
the

the actuall (but wilfull) separation of heretickes and
Sectaries from the Chuch in all ages : But I mistake
you, yours is as auncient as the Golpel: What? that
Euangelium eternum of the Friers? whose name they Hea'. Steph. A-
accurredly borrowed from Reuel. 14.6. Or that *Euang-
elium regni* of the Familists? Or that *Euangelium a-
Iud.* whereof Saint Paul taxeth his Galatians? None Gal. 1.6.
Col. 6.17.
of all these, you say; but as that Gospell of Peace, of Col. 1.9.
Truth of Glory; so auncient, and neuuer knowne till 1. Tim. 1.11.
Bo'ton, Barrow, and Browne? Could it escape all the 1 Tim. 3.1-
holy Prophets, Apostles, Doctors of the old, middle, 7 Tim. 2.
and later world, and light onely vpon these your 7 Tim. 2.
three Patriarchs? Perhaps *Nouatus* or *Donatus* (those 7 Tim. 2.
Saints) with their Schooles had some little glimpse 7 Tim. 2.
of it; but this perfection of knowledge is but late and 7 Tim. 2.
new: So, many rich mines haue lien long vknown,
and great parts of the world haue been discouered by
late Venturers. If this course haue come late to your
knowledge and obedience, not so to others: For loe,
it was practised successiuelie in the constitution and
collection of all true Sep. Which enmity hath not onely beeene suc-
Churches, through al 6,17. fiuely continued, but also visibly manifested by the
actuall separation of all true Church es, from the
times, before the law, 14,16 & 6,1,2, & 7,1,7. with 1 Pet. 3, 20, 21 & 12,2. Lue
20, 24, 26. Neh. 9, 2. Ioh. 17, 14, 16, Act. 2, 40, & 19, 9, 1. Cor
6, 17. and vnder the law, and vnder the Gospell, Gen. 4,13,
Vnder the law, after it: 14,16 & 6,1,2, & 7,1,7. with 1 Pet. 3, 20, 21 & 12,2. Lue
20, 24, 26. Neh. 9, 2. Ioh. 17, 14, 16, Act. 2, 40, & 19, 9, 1. Cor
6, 17. Wee haue acknow-
ledged many separati-
ons: but as soone shall you finde the time past in the
present, as your late separation, in the auncient and
approued You quote Scriptures, though (to your
praise) more dainty indeed then your fellowes. Who Iren. de Valen-
tin. l. 1.
cannot doe so? Who hath not? Euen Sathan him- Iren. de Valen-
tin. l. 1.
multitudinem scripturarum quas ipsi finierunt affirrant ad stuporem insenatorum.

selfe cytes the word against him which was the word of his Father. Let vs not number, but weigh your texts: The rather, for that I finde these as your Ma-

*Vid. Preface to ster-proofes, set as Challengers in euery of your de-
Master Jacobs
and Johnsons
Confer. &
Barr. pass.
fences: In Gen. 4.13. Cain a bloody Fratricide is ex-
communicated: In Gen. 6.1.2. The sonnes of God
married the daughters of men: In Gen. 7.1. & 7. N 2.*

ah is approued as righteous, and enters the Arke: In 1. Pet. 3.20, 21. The rest in Noahs time were disobedient, and perished: What of all this? Alas, what moccage is this of the Reader, and Scriptures: Surely, you euen ioyne Scriptures, as you separate your selues: This is right as your Pastor, to proue all members of the visible Church elect and pretious stones.

Descript. of
true visib. Ch: bers of the visible Church, elect and pretious stones, cytes 1.K.7.5 where is speech only of *Salomons* house in the Forest of *Lebanon*, his Porch for his Throne, his Hall, his Pallace for *Pharachs* daughter, and when

Nihil autem mirum si & ex ipsis instrumento ostentetur argumenta, cum oporteat hercules esse, que esse non possent si non & perperam scriptura intelligi possent. Tertull. de resur: hee comes to describe the office of his imaginary doctor thwacks.

fourteene Scriptures into the margent, whereof not any one hath any iust colour of inference to his purpose : and in his discourse of the power of the Church (that hee might seeme to honour his margent with shew of textes) hath repeated sixe places twile ouer in the space of sixe lines. For these of yovrs : you might obiect the first to the *Cainites* not to vs : *Cain* was cast out worthily. Doe wee either denie, or vtterly forbear this censure ? Take heed you follow him not in your voluntary exile to the land of *Nod*. The second you might obiect to those mungrell Christians that match with Turkes and

So Barrow
tearmes Mast.
Gyff. Retut.
p. 102.

Pagans..

Pagans. There are sonnes of God, that is, members of the visible Church, and daughters of men, which are without the bounds, meere Infidels; it is sinne for those sonnes to yoake themselues with those daughters. What is this to vs? *Noah* was righteous, the multitude disobedient: Who denies it? yet *Noah* separated not from that corrupted Church till the flood separated him from the earth, but continued an auncient Preacher of righteousnesse, euen to that peruerse and rebellious generation. But it sufficeth you that *Caine* and the Giants were separated from the rest: We yelde it: what will follow hence saue onely that notorious malefactors must be cast out, and professed Heathen not let into the Church?

W^e hold, and wish no lesse: your places euince no more. These, before the law: In Leuit. 20. 24. 26. God chose out Israel from other people: This was Gods act, not theirs: a sequestring of his Israelites from the Gentiles, not of Israel from it selfe: yours is your owne, and from men, in all maine points, of your owne profession: But therefore Israel must be holy: If any man denie holiness to be required of euery Christian, let him feele your *Maranatha*. In Nchem. 9. 2. The Israelites separated themselues from the strangers, which were Infidels: whether in their marriage, or devotion: Neither Gods seruice, nor an Israelites bedde was for Heathens. This was not the constituting of a new Church, but reforming of the olde: If therefore you can parallell vs with Pagans, and your selues will bee Iewes, this place fittes you. Lastly, what if there be an hatred betwixt the world & Christs true Disciples, Ioh. 17. 14. 16? what

Si Christianus
Iudaeus preua-

vicanti canali-
ter coniungatur,

a communione
Ecclesie segregat-

tur.

1. Pet. 2. 19.

2. Pet. 2. 5.

3. Pet. 2. 19.

4. Pet. 2. 5.

if Peter charged his auditors to save themselues from the errors and practise of that froward generation, whose handes were yet freshly imbrued with the blood of Christ, Act. 2. 40. ? What if the same which Peter taught, Paul practised, in separating his followers from hearing some obstinate and blasphemous Iewes, Act. 19. 9? What if the Church of Corinth, were Saints by calling, 1. Cor. 1. 2? and therfore must be separated from the yoake of Infidels, 2. Cor. 6. 17? Are these your patternes? Are these fit matches for your brethren, baptizied in the same water and name, professing every point of the same true faith, vsing (for substance) the same worshippe with you? *Hee that saith he is in the light, and hateth his brother is in darkenesse, 1. Ioh. 2. 9.*

SECTION. VI.

what separation is to be made by Churches in their planting, or restauration.

BUT all these examples perhaps are not so much to warrant what you haue done, as to condemne the Church of England for what

Sep. Which separation the Church of England ~~shee hath not done~~ neither hath made, nor doth make, but stands actually for such a separation one with althat part of the world within the kingdom, ~~shee neither hath made without separation~~ for which cause amongst others, we haue chosen by the grace of God, rather to separate our selues to the Lord from it, then with it from ~~stands actually one him, in the visible constitution of it.~~ with all that part of

the world within the kingdome without separation. Loe here the maine ground of this Schisme, which your Proto-Martyr Barrow hammers vpon in euery

page;

page; an ill constitution: Thus he comments vpon your wordes: For where such prophane confuse multitudes without any exception, separation, or choice were all of them from publique idolatrie, at one instant receiued or rather compel'd to be members of the Church, in some parish or other, where they inhabited, without any due calling to the faith by the preaching of the Gospell going before, or orderly ioyning together in the faith, there being no voluntarie or particular confession of their owne faith and dueties made, or required of any, and lastly no holy walking in the faith amongst them: who can say that these Churches consisting of this people were euer rightly gathered or built, according to the rule of Christs Testament. In his words and yours I finde both a mis-collection, and a wronge charge. For the former: the want of noting one poore distinction breeds all this confusion of doctrine, and separation of men: for there is one case of a new Church to be called from Heathenisme to Christianity, another of a former Church to be reformed from errours, to more sincere Christianity; In the first of these is required indeede a soleinne initiation by Baptisme, and before that, a voluntarie and particular confession of faith, and therefore a cleare separation, and exception of the Christian, from the Infidell: In the latter neither is new Baptisme lawfull (though some of you be like of olde were in hand with a rebaptization: which not then speeding, succeedeth now to your shame) nor a new voluntary and particular confession of Faith besides that in Baptisme (though very commendable) will

In his Preface to the Reader,

and in his causes of separa-

defended p.4

Eiusdem p. 10.

Refutat. of M.

Giff. p. 22.

& 2. *Transgress.*

9 51, 52. & 55.

66 & 70. 85. &

86. &c.

Inconstancie of Brown p. no.

Inquiry into

M. White, con-

fessed by Fr.

Iohanson p. 63:

cuer.

euer be prooued simply necessary to the being of a Church; so long as the erring parties doe actually renounce their doctrines, and in open profession imbrace the truth; and (as generally in the publique confession) so particularly vpon good occasion giue iust testimonies of their repentance: This is our case, we did not make a new Church, but mended an old: your *Clifton* is driuen to this hold by necessity of ar-

Passag. twixt Clifton and Smith: And concerning gument; Otherwise the constitution of the Churches, &c. But the constituting of Churches now after the defection of Anti-christ may more properly be called a repairing then a constituting, &c. p. 60.

Psal. 106.

your Doctor, and yet admitted the miscelline rabble of the prophane? Say now that such separation were not made: Let some few be holy, and the more part prophane: Shall the lewdnesse of some disanul Gods couenant with others? This is your mercy; Gods is more: who still held Israel for his, when but fewe held his pure seruice: Let that diuine Psalmist teach you how full the Tents of Israel were of mutinous rebels in the desert; yet the piller by day & night forsooke them not; and *Moses* was so farre from reiecting them; that he would not indure God should reiect them to his owne aduantage: Looke into the blacke censures, and bitter complaints of all the Prophets, & wonder that they separated not: Looke into the increased masse of corruptions in that declined Church: whereof the blessed eyes of our Sauiour were witnesse, and maruell at his silent and sociable incuriousnesse: yea his charge of not separating; yee knowe not of what spirite you are: Nowe you flye to constitution, as if notorious euils were

more

more tollerable in the continuance; then in the collection of assemblies: *Sardi* had but a few names that had not defiled their garments; God praises these, biddes them not separate from the rest; *Thyatira* suffers a false Prophetesse; the rest that haue not this learning, yet are bidden but to hold their owne; not to separate from the Angell, which hath not separated *Iezabel* from the Church. Reuel.3.4. Reuel.2.24.

SECTION. VII.

What separation the Church of England hath made.

YOur charge is no lesse iniurious; that the Church of England hath made no separation: Concerning which, you haue learned of your Martyr, and Ouerseers so to speake, as if before her late discla-
Act. v. 22. & 23. Fr. John. ag. M.H.
tion of Popery, in Queen Elizabeths time, she had not beene. Her Monuments could haue taught you better, and haue ledde you to her auncient Pedigree not much below the Apostolike daies, and in many discents haue shew'd you not a few Worthy witnessses and Patrons of Truth; all which with their holy Act. & Mon. passim. and constant of-spring it might haue pleased you to haue separated from this imputation of not separating: Will you know therefore how the Church of England hath separated? In her first conuersion she separated her selfe from Pagans; in her continuance she separated her selfe from grosse heretiques; and sealed her separation with blood: in her reformati-
on she separated her selfe from wilfull Papists by her publique profession of Truth, and proclaimed hatred of error; and shew daily doth separate the notorious-

T^houbl. and
excom. pa. 191
M. Spr. p. 1.

ly euil by suspensions, by excommunicatiōns, though not so many as yours: Besides the particular separatiōns of many from the acknowledged corruptions, in iudgement, profession, practise. All these will be auowed in spight of all contradiction: with what forehead then can you say; the whole Church of England hath not at all separated?

After all your shifts and idle tales of constitution, you haue separated from this Church against the Lord, not with the Lord, from it: If there be Christ with vs, if the spirit of God in vs, if Assemblies, if calling by the word: whatsoeuer is, or is not else in the Constitution, there is whatsoeuer is required to the essence of a Church, no corruption eyther in gathering or continuance can destroy the truth of being, but the grace of being well: If Christ haue taken away his word and spirit, you haue iustly subduced: els you haue gone from him in vs.

And when you haue al done, the Separatists Idol, visible Constitution, will proue but an appendance of an externall forme, no part of the essence of a true Church: and therefore your separation no lesse vain then the ground, then the Authors: Lastly, if our bounty should (which it cannot) grant, that our collection was at first deepeley faulty: can not the *Rati-
habitio re-
trohabitio, &c.*

*Subsequens con-
fessus Iacob in
Leam fecit eos
coniuges, d. 29. q
1. S. sed obijicitur*

re-habitio (as the Lawyers speake) bee drawne backe? may not an after-allowance rectifie and confirme it? In contracts (your owne similitude) a following consent iustifies an act done before consent, and why not in the contract betwixt G O D, and his visible Church? Loe, he hath confirm'd it by his gratiouse benedictions, and as much as may bee in silence, gi-

then vs abundant proofes of his acceptation: That after-act, which makes your baptisme lawfull, why can it not make our Church? Barr. ag. Gyff

SECTION. VIII.

Constitution of a Church.

But for as much as Constitution is the very state of Brownisme, Let vs (I beseech you) inquire a little into the Complexion of your Constitution: Whether Physicke, or Lawe, or Architecture haue lent you it: sure I am, it is in this vse, Apocryphall: Neuer man vsed it thus scrupuloully till your times: Though, what neede you the helpe of Fathers or Schooles, new words must expresse new *Paradoxes*. It is no treason to coyne tearmes: What then is Constitution? Your Doctor can best tell vs: As the Constitution of a Common-wealth, or of a City is a gathering or vnitig of people together into a ciuill policy: So (saith he) the Constitution of the Common-wealth of Israel, and of the City of God, the new Ierusalem, is a gathering and vnitig of people into a Diuine Politie: The forme of which Polity, is Order: which Order is requisite in all actions, and Administrations of the Church, as the Apostles heveth, and specially in the Constitution thereof: So that next vnto faith in God, it is to be esteemed most necessary for all holy societies. Hence *Paul* reioyced Colos. 2.5. in the Colossians order and faith: To this Constitution therefore, belong a people as the matter, secondly, a calling or gathering together as the forme, wherof the Church consisteth. The Constitution of the

H. Answ.
Constitut. p. 170

Church of England is false in both: VVhy so? Have we not a people? Are not those people called together? To prevent this, you say our Constitution is false, not none: VVhy false? Because those people

Tertull. de Pre-
script.

*Tu ut homo ex-
trinsecus tuum-*

*quemq; nosli pu-
tas quod vides,*

*vides autem
quonq; oculos*

babes, sed oculis

*Domini sunt
alti, Homo in*

*faciem, Deus in
precordia con-
templatur.*

Principles &
inferences

concerning

the visible Ch.

An. 1607, p: 13

have neither faith, nor order. For faith first: VVho are you, that dare thus boldly breake into the Closets of God, the hearts of men? and condemne them to want that, which cannot be seene by any but Divine eyes? how dare you intrude thus into the throne of your Maker? Consider, and conserue seriously: VVhat faith is it, that is thus necessarily required to each member in this Constitution? Your owne Doctor shall define it: Faith required, to the receiving in of members, is the knowledge of the doctrine of salvation by Christ. 1. Cor. 12. 9. Gal. 3. 2. Now I beseech you in the feare of God, lay by a while all vnchristian preiudice, and peremptory verdicts of those soules, which cost Christ as much blood as your owne: and tell mee ingenuously, whether you dare say, that not onely your Christian brethren, with whom you lately conuerced, but even your forefathers, which liued vnder Queen Elizabeth? first confused reformation, knew nor the doctrine of salvation by Christ: if you say they did not, your rash judgement shalbe punished fearfully, by him whose office you usurpe. As you looke to answere before him that would not breake the bruised Reed, nor quench the smoaking Flaxe, presume not thus, aboue men and Angels: If they did, then had they sufficient clayme both to true Constitution and Church: But this faith must be testified by obedience, so it was: If you thinke not so, yours is not testified by loue:

Both

Both were weak, both were true: Weaknes in any
grace or worke, takes not away truth: Their sinnes
of ignorance could no more disanull Gods covenant
with them, then the multiplicity of wiues with the Pa-
triarches.

SECT. I. IX.

Secondly; Order.

Vhat wanted they then? Nothing but Our
Order; and not all Order, but yours: Order, Part of Con-
sidering requisite and excellent, but let the
world judge whether essentiall: Consider now, I be-
seech you in the bowels of Christ Iesus, whither this
be a matter for which heaven and earth should be
mixed: whether for want of your Order, all the
world must be put out of all Order, and the Church
out of life and being: Nothing (say we) can be more
disorderly, then the confusion of your Democracy,
or popular state (if not Anarchy): Where all (in a
sort) ordaine and excommunicate: We condescend
you not for no true members of the Church: what
can be more orderless (by your owne confessions) D. M. Sagittie
then the *Free-churc* Church at Amsterdam, which
yea you graunt but faulty. If there be disproportion
and dislocation of some parts, is it no true humane
bodie? will you rise from the feast, vntesse the dishes
be set on in your owne fashion? Is it no City, if there
be mud-walles halfe broken, low Cottages vnequal-
ly built, no state-house? But your order hath more
essence, then you can expresse; and is the same which

stitution, how
farre requisite,
and whether
hindred by
Constraint.'

D. M. Sagittie
Declarac.
Confessio[n]e
Brownists.
Brown. Some of
true Christians
Inquir. into
M. White.

Answ. ibid. Aris. Politicians in their trade call (τάξις των ἀνθρώπων)
Pol. 3:2:1. an incorporating into one common ciuill body; by a voluntary vnuion, and that vnder a lawfull gouernment: Our Church wants both: wherein there is both constraint, and false office. Take your owne resemblance and your owne asking: Say that some tyrant (as *Basilius of Russia*) shall forceably compell a certaine number of subiects into Mosco, and shall hold them in, by an awfull Garison, forcing them to new lawes and Magistrates, perhappes hard and bloody: They yeeld, and making the best of all, liue together in a cheerefull communion, with due commerce, louing conuerstation, submissiue execution of the inioyned lawes: In such case, Whether is Mosco a true City, or not? Since your Doctor cytes *Aristotle*; let it not irke him to learne of that Philosopher, who can teach him, that when *Clitophenes* had driven out the Tyrants from Athens, and set vp a new Gouernement, and received many strangers, and bondmen into the Tribes, it was doubted, not which of them were citizens, but whither they were made Citizens vniustly.

*Edesius & Fru-
mentius pueri a
Meropio Tyro
Philosopho in
Indiae depor-
tati, postea ibi
Christianam re-
ligionem planta-
runt. Ruffin. 1.1.
49.
Femina inter
Iberos.*

If you should finde a company of true Christians in vtmost India, would you stand vpon tearmes, and inquire how they became so? VVhiles they haue what is necessary for that heauenly profession; what need your curiositry trouble it selfe with the meanes?

SECTION. X.

Constraint requisite.

You see then what an idle plea constraint is in the Constitution of a City, the ground of all your excep-

exception: But it is otherwise in Gods Cittie, the Church; why then doth his Doctor-shippe parallel these two? And why may not euen constraint it selfe haue place in the lawfull constitution or reformati-
on of a Church? Did not *Manasses* after his comming home to God, charge and command *Iude* to serue ^{1. Chron. 33.18} the Lord God of Israel? Did not worthy *Iosab* when he had made a couenant before the Lord, cause all that were found in Ierusalem, and *Beniamin* to stand ^{2. Chron. 34.32-33} to it, and compelled all that were found in Israel, to serue the Lord their God? What haue Queen *Eli-
zabeth*, or King *James* done more? or what other? ^{3. Chron. 15.13:} Did not *A薩* vpon *Obeds* prophesie, gather both *Iu-
de* and *Beniamin*, and al the strangers fro mEphraim, *Manasses*, and *Simeon*, and enaet with them, that whosoever would not seek the Lord God should ^{Barr. ag. Giff.} be slaine? What meanes this peruersenesse? You that ^{Brow. Reform.} teach we may not stay Princes leasure to reforme, ^{without tarry.} will you not allow Princes to vrg others to re- ^{Green wood} forme? What crime is this, that men were not suffe- ^{Confer. with} red to be open Idolaters, that they were forced to ^{Cooper.} yeeld submissiōn to Gods ordinances? Euen your ^{Brow. refor.} owne teach that Magistrates may compell infidelles ^{without tar.} to heare the doctrine of the Church and Papists, you ^{Confer. with} say elsewhere (though too roughly) are infidelles: But ^{D. And.} you say, not to be members of the Church: Gods ^{M. Hutch.} people are of the willing sort: True, Neither did they ^{Confer. with} compell them to this: They were before entred into ^{D. An.} the visible Church by true Baptisme, though misera- ^{Refor. without} bly corrupted: They were not now initiated, but ^{tar.} purged: Your subtil Doctor carrell vs from *Bernard* ^{B. & Fides.} that faith is to be perwaded, not to bee compelled: ^{Suadenda non cogenda.} Counterpois. ^{yet.}

per let him remember that the guests that bee compelled to come in thought to eat when they are come. Compelled, not by perswasion; for these were the first imitations, heretofore by further meane; Thought this conceit hath no place with vs, where men were wryghted to reciu a newe faith, but to perfore the old, to abandon that wicked Idolatry which had defiled them; and to entertaine but that truth which the very power of their Baptisme chal-
lenged at their hand: But this was the old song of the Donatists. Farre is it from our conscience to compell any man to the faith. If God did not draw vs, and by a sweet violence bond our wils to his, whom should we follow him? Either you haue not read, or not cared for the practise of the auncient Church, and *Augustines* resolution concerning the sharpe penalties, imposed upon the Donatists (would God mane of your kindred) in his time, with his excellent defences of these proceedings.

Dixit Paterfa-
milia servis
Quicunq; inue-
neritis, cogite
intrare &c. Aug.
ap. 48.
Pless. de Eccles. c.
10

Augustin.
Quod si cogi-
per legem ali-
quem vel ad
bona licuisse,
nos ipsi miseri-
e nobis ad fidem
parissimum cogi-
debiussem, sed ab-
fir a nostra con-
scientia, ut ad
fidem ostendamus:
aliquem orga-
nus...

August. Epist.
48. &c. 68.
Qui freneticum
ligat, & qui leibargenici, multo mollescamet amet. Hoc clamor Nemini in aliis
vuln. cugadum inquit: hoc aliud quam quod de rebus quidam. Quod re unius sanctum est.

S A C T I O N . XI.

Constitution of the Church of England.

Bar. and.
Greenew. par.
im:

But tell vs then, what shoulde haue beeene done? The Gospele shoulde haue beeene euery where preached. All conuictes shoulde haue beene si-
gled out, and haue givene a voluntary and particular
confession of their faith, and repentence: I answere
you: The Gospele was long and worthily preached
in the dayes of King Edward; enough to yelde both
Mar-

Martyrs to the stake, and professors to the succeeding times: Were their holy Sermons, their learned writings, and their pretious blood (which was no lesse vocation) of no force? Afterwards, in the beginning of famous Queen Elizabeths reparation, what confluence was there of zealous Confessors returning now from their late exile? How painfully and Diuinely did they labour in this Vineyard of God? How did they (with their many holy Partners, which had shrowded themselves during that storme of persecution, in a dangerous secrecy) spread themselves ouer this land, and each-where drew flockes of hearers to them, and with them? Is all this nothing to their ingrateful posterity? If you murmur that there was no more, take heede least you forget there were so many: for vs, wee doe seriously blesse God for these, and triumph in them.

All this premissed; now comes a Christian Edict from the State, that euery man shall yelde obedience to this truth, wherein they had beeene thus instructed: It was performed by the most, whose submission, what was it but an actuall profession of their faith, and repentance? And since such was their face, who dares iudge of their hearts? More then this, if euer can bee shewed absolutely necessary in such a state of the Church to the very Constitution, and repaired. Beeing thereof, I do here vow neuer to take the Church of England for my mother.

We know, and grieue to see how scornfully your whole Sect, and amongst the rest, your resolute Dr. terp. turns ouer these gratiouse entrances and proceedings of these two roiall and blessed Reformers; and

*Act & Monum.**Edit. 5. p. 1180.**Comptyp. 226.*

*P. Martyr. P.
Fagius. Bucer.
&c.*

whom should he finde to raile his scoffes vpon, but that Saint-like Historian Master *Foxe*? Now (saies Master *Foxe*) a new face of things began to appeare, as it were in a Stage, new Players comming in, the olde thrust out: Now (saieth your Doctors Com-
ment) new Bishoppes came in, as Players vpon the olde Stage of the Popish Church, as if the Church were no whit altered, but the men: Shall we say this is too much malice, or too little wit, and conscience? Euen in the Lord Protectors daies, that holy man re-
ports, that after the Scriptures restored, and Masses abolished, greater thinges followed these softer be-
ginnings, in the reformation of the Churches: Lear-
ned and godly Diuines were called for from forraigne parts, a separation was made (though not so much willing, as wilfull) of open and manifest aduersaries from Professors, whether true or dissembled: Com-
missioners were appointed to visite euery feuerall Diocese. Euery Beach of them had feuerall godly and learned Preachers to instruct the people in the truth, and to dissuade them from Idolatry and Su-
perstition. The Popes Supremacy not thrust, but taught downe: All wil-worshippe whatsoeuer, op-
pugned by publique Sermons: Images destroyed, Pilgrimages forbidden, the Sacraments inioyned to be reuerently, and holily ministred, Ecclesiastical per-
sons reformed in life, in doctrine: Processions laide downe, Presence and attendance vpon Gods word com-
manded, the holy expending of Sabbath dayes appointed, due preparation to Gods table called for, set times of teaching inioyned to Bishoppes and o-
ther Ministers, all shrines and Monuments of Idola-
try

try required to be vtterly taken from publique and
priuate houses : All this, before his Parliament : By
that, all bloody lawes against Gods trueth were re-
pealed, zealous Preachers encouraged, so as (faith
that worthy Historian) God was much glorified, and
the people in many places greatly edified: What
neede I goe further then this first yeare ? Heare this
and be ashamed, and assure your selues that no man
can euer read those holy Monuments of the Church
but must needes spit at your separation. After that
sweete and hopefull Prince, what his renowned
Sister Queene Elizabeth did, the present times doe
speakē and the future shall speake, when all these
Murmurers shall sleepe in the dust. The publique
disputations, zealous Preachings, restaurations of
banished religion and men, extirpations of Idolatry,
Christian lawes, wise and holy proceedings, and re-
newed couenants with God, are still fresh in the me-
mories of some, and in the eares of all, so as all the
world wil iustly say, you haue lost shame with truth,
in denying it: Yea to fetch the matter yet further,
If the Reader shall looke backe to the daies of their
Puissant Father King Henry the eight, he cannot but
acknowledge (especially during the time of Queene
Anne, and before those sixe bloody Articles) a true
face of a Church (though ouer-spreade with soime
morphue of corruptions) and some commendable
forwardnesse of Reformation: for both the Popes
Supremacy was abrogated, the true doctrine of Iu-
stification commonly taught, confidence in Saints
vntaught, the vanity of Pardons declared, worshippe
of Images and Pilgrimages forbidden, learned and

Sixt Arti. 1547

Col. 2. 60.

*Act. & Monum.
Pag. 999. &c.*

godly Ministers required, their absences and mis-de-meaners inhibited, the Scriptures translated, publickly and priuately inioyned to be read, and received, the word of God commaunded to be sincerely and carefully preached: and to all this, holy Master *Foxe*

*Act & Monum.
Edit. 5. p. 1002.*

addeth for my conclusion, such a vigilant care was then in the King and his Councell, how by all wayes and meanes to redresse Religion, to reforme errours, to correct corrupt customes, to helpe ignorance, and to reduce the mis-leadinges of Chrifts Flocke, drowned in blinde Popery, superstitious customes, and Idolatry to some better forme of Reformation, whereunto he prouided not onely these Articles, Precepts, Injunctions aboue specified, to inform the rude people, but also procured the Bishops to helpe

Bar. ag. Gyff. forward the same cause of decayed doctrine, with *Conferenee. with* their diligent preaching, and teaching of the people. *Sperin. & M.* *Egerton.* *Greenv. & Bar.* *Arg. to M. Car.* *twr. M. Trauers,* *M. Chark.* *Browne Reform.* *without.arry-* *Goe now & say, that suddenly in one day, by Queen Elizabeths trumpet, or by the sound of a Bell, in the name of Antichrist, all were called to the Church: Goe, say with your Patriarch that wee erect Religi-* *ons by Proclamations, and Parliaments.*

Vpon these premises I dare conclude, and doubt not to maintaine against all Separatists in the world that England (to goe no higher) had in the daies of King *Henry the eight*, a true visible Church of God, and so by consequent their succeeding seede was by true Baptisme iustly admitted into the bosome therof, and therefore that euen of them without any further profession, Gods Church was truly constituted: If you shall say that the following Idolatrie of some of them in *Queene Maries* daies excluded them:

Con-

Consider how hard it will be to prooue that Gods couenant with any people, is presently disanulled by the sinnes of the most, whether of ignorance, or weakenesse; and if they had herein renounced GOD, yet that GOD also mutually renounced them. To shut vppe your Constitution then: There is no remedy: Eyerth you must goe forward to Anabaptisme, or come backe to vs: All your Rabbines caunot aunswere that charge M. Smith ag.
R. Clifton. of your rebaptized brother: If wee bee a true Church, you must returne, If wee bee not (as a false Church is no Church of GOD) you must rebaptise: If our Baptisme be good, then is our Principall & foun- fer, pag. 11. stitution good. Thus your owne Principles teach.

The outward parte of the true visible Church is a Vowe, Promise, Oathe or Couenant betwixt GOD and the Saints: Now I aske, Is this made by vs in Baptisme, or noe? If it be, then we haue (by your Confession (for so much as is outwardly required) a true visible Church: so your separation, is vniust: If it be not, then you must rebaptise: for the first Baptisme is a nullity: and (if ours be not) you were neuer thereby as yet entred into any visible Church.

SECTION. XII.

The Aunswere's title.

AS for the title of Ring-leader, wherewith I stiled this pamphleter; if I haue giuen him too much honour in his Sect, I am sory: Perhappes

I should haue put him (pardon an homely, but in this sense, not vnusall word) in the taile of this Traine:

Separ. To the Title of Ring-leader, wherewith it pleaseth this Pistor to stile me, I answere that if the thing I haue done be good, it is good and commendable to haue beeene forward in it; if it be euill, let it be reprooved by the light of Gods word, and that God to whom I haue done that I haue done, will (I doubt not) give me both to see, and to heale mine errorre by speedy repentance: if I haue fledde away on foote, I shall returne on Horse-backe: But as I durst never set foote into this way, but vpon a most sound and vn-

resistable coniunction of conscience by the word him: If hee lead: Behold I will come against

Jer. 23.32.

them that prophesie false dreames (faith the Lorde) and doe tell them, and cause my people to erre by their lies. If he come behinde; Thou shalt not follow a multitude in euill (faith God). If either, or both, or neither, If he will goe alone; Woe unto the foolish Prophets (faith the Lord) which follow their owne spirits, and haue seene nothing. Howsoever, your euill shall bee reprooved by the light of Gods word: Your commi-
tion I cannot promise, your reproofe I dare; If ther-
upon you shall finde grace to see and heale your er-
rours, we should with all brotherly humblenesse at-
tend on foote vpon your returne on Horse-backe; but if the sway of your mis-resolued conscience bee
heady and vniuersitable, and your retyring, hopelesse; these not solide reasons, these pretty pamphlets, these
formall flourishes shall one day be fearefull and ma-
teriall evidences against you before that awefull
Iudge, which hath already sayd, That iudgements are
prepared for the scorneres, and stripes for the backe of
fooles.

Pro. 9.21.

SECTION. XIII.

The Apostacie of the Church of England.

I professed to bestow pitie and sorrow vpon you and your wrong: You entertaine both harshly, and with a churlish repulse: What should a man do with such dispositions? Let him stroke them on the backe, they snarle at him; and shew their teeth: Let him shew them a Cudgell, they flie in his face: You allow not our actions, and returne our wrong; Ours is both the iniurie and complaint: How can this be? You are the agents, we sit still, and suffer in this rent: Yet (since the cause makes the Schisme) let vs inquire, not whose the action is, but whose the desert: Our Church is deepe drencht in Apostacie; and wee crie Peace, Peace: No lesse then a whole Church at once, & that not sprinkled, or wetshod, but drencht in Apostacie? What, did we fall off from you, or you from vs? Tell me, were we euer the true Church of God? And were we then yours? We cannot fall vnlesse we once stood: Was your Church before this Apostacie? Show vs your ancestours in opinion: Name me but one that euer taught as you doe; and I vow to separate: Was it not? Then we fell not from you: Euery Apostacie of a Church must needs be from the true Church; A true Church, and not yours? And yet can there be but one true? See now whether in branding vs with Apostacie, you haue not proued yours to be no true Church: Still I am ignorant: Queene Maries dayes (you say) had a true Church, which separated from Poperie, chose them

Ministers,

Separ.

Your pirtyng
of vs, and for-
rowing for vs,
especially for
the wrong,
done by vs,
were in you
commendable
affections, if
by vs iustly
occasio ned;
but if your
Church bee
deepeley
drencht in A-
postacie, and
you crie Peace
Peace, when
suddaine and
certaine deso-
lation is at
hand, it is you
that do wrong,
though you
make the com-
plaint: and so
being cruell
towards your
selues, & your
owne, whome
you flatter:
you cannot be
truely pitifull
towards others
whom you be-
waile.

*A Treatise of
the Ministry of
England, against
M.H pag. 125.*

Ministers, serued God holily, from thence was our Apostacie: But, were not the same also (for the most part) Christians in King E D V V A R D S dayes? Did they then, in that confus'd allowance of the Gospel, separate? Or (I pray you) were *Cranmer, Latimer, Ridley, Hooper* and the rest, parts of that Church, or no? Was there any other ordination of Ministers then from them? Reject these, and all the world will hisse at you; Receiue them, and where is our Apostacie? What Antichristianisme haue we, whereof these were freed? But you leape backe (if I vrge you farre) from hence to the Apostles times, to fetch our once true Church from farre, that it might bee deare: You shall not carue for vs: we like not these bold ouer-leapes of so many Centuries: I speake boldly, you dare not stand to the trial of any Church, since theirs: Now, I heare your Doctor say this Challenge fauors of Rome: Antiquitie is with you, a Popish plea: We haue willingly taken vp our aduersaries, at this (by pretence, their owne) weapon: You debarre it in the conscience of your owne nouell singularitie: Yet your Pastor can be content to make vise of *Tertullian* alone against all Fathers; That

*H. Amsworth in
his fore-speech
to his Count.*

Inqu. into VVb. such things are iustly to be charged with vanitie, as are done without any precept either of the Lord or of the Apostles: And, the Apostles did faithfully deliuer to the nations the Discipline they receiued of Christ, which we must beleue to be the tumultuary Discipline of the refined house-full at Amsterdam: What? all in all ages, and places till now Apostates? Say if you can, that those famous Churches, wherein *Cyprian, Athanasius, Ambrose, Hierome, Austin, Chrys-*

*Tert. I. de Pre-
script.*
*So de Virginib.,
Weland. That
no continuance
of time can pre-
judice Testm.*

Chrysostome, and the rest of those blessed lights liued, si me reprehendes errantem, patere me queso errare cum talibus, Aug. Hier. were lesse deepe in this Apostacy then ours ? O Apostaticall Fathers, that separated not ! yea, say if you dare, that other reformed Churches are not ouer the

Ankles with vs in this Apostacy ? What hard newes is this to vs, when as, your Oracle dare say not much lesse, of the Reformed Churches of Netherlands, with whom you liue ? Thus he writes: For not hearing of them in other Congregations in these countries ; this I answver , That seeing by the mercie of God, we haue seene and forsaken the corruptions yet remayning in the publique Ministratiōn , and condition of these Churches (if they be all like to these of this Citie), we cannot therfore partake with them, in such case, without declining and Apostasie from the truth, which we haue our selues already receiued, and professed. See here , to partake with them in Gods seruice is Apostacy ; If so in the accessoriyes, Fr. Johnson in his Answ. to T. JVb p. 26. Alas, what crime is in the principall ? It were but Apostasie to heare an English Sermon ; a Dutch is no lesse : Woe is you that you dwell still in Meshech : Good men ; it were not more happy for you then the Church, that you were well in heauen. No lesse then Apostasie ? Let no Reader bee appalled at so fearefull a word, this is one of the tearmes of Arte familiar to this way : Find but any one page of a Dutch printed volume without Apostasie, Excommunication, Commingling, Constitution, and suspect it not theirs : Heresie is not more frequent at Rome, then Apostacy at Amsterdam, nor Indulgences more ordinary there, then here Excommunications. Common vse makes terrible thinges easie : Their owne

Annvs ag. Broughton, p. 17
These Dutch Ch. offend not only in practical disorders, but in their Constitution, Government v. 1. p. 3. &c.

Troubl. and
Excom. at Am-
sterdam p. 10.

Brown. char-
ged with it by
Barr. Letter. to
M. Egert.

• Johnson ibid.
p. 194.

Fr. Johnson Inq.

Act. 15. 38.
Departing i. not
going with them

Barr. Pref. to
the Separation
defend.

In his observa-
tions p. 251.

We doe not
there condemne
the Parish As-
semblies as sepa-
rated from

Christ, but prove them not as yet gathered to Christ. So Conser. with Sperin. p. 9. Fr. Johnson.
Inquir. pag. 36.

Master Sl. for holding with the Dutch Baptisme, and read-prayers is acknowledged to be cast out for an Apostate: yea their Doctor Mr. Answorth is noted with this marke from themselves: There is much latitude (as happy is) in their Apostasie: For when Stanshill Mercer and Jacob Johnson were to be chosen Officers in their Church, and exception was taken by some at their Apostacy, answere was made, It was not such Apostacy as debarred them from office, it

was but a slippe. John Marke (whether, as Iyachius and Theophilact think, the blessed Euangelist, or some other holy Minister) is by the whole Parlour at Amsterdam, branded with this same Apostasie; who departed indeed, but from Paul in his iourney, not from

Christ in his faith, and therefore his (avosarre) is expounded by (μν ουριαδοντα) Act. 15. 38. why do we think much to drinke of an Euangelists cuppe? Yet let this ignorant Epistler teach his censorious answerer one point of his owne (that is the Separatists) skill: and tell him that hee obiects two crimes to one poore Church, which are incompatible; want of Constitution and Apostasie. Thus writes your Master of ys: If it were admitted (which can neuer bee proued) that they sometimes had beene true established Churches. Loe here, we neuer had true Constitution, therefore we are not capable of Apostasie: If we once had it, and so were true Churches, heare, what your Pastor saith: As Christ giueth to all true Churches their being, so wee must leaue it vnto him to take it away, when, and as he pleaseth. And there-

fore

fore since he hath not remoued his Candlesticke, nor
taken away his Kingdome, in spight of all obiected
Apostasies, we still continue so : and by consequent
your separation vpon this ground is most vniust. An
Apostate had wont to bee the fearefull surname of
damned Julian: *Tortus* was an easie accusar, to whom
yet, we may say with *Elihu*, *Num dicitis regi, Apostata?* ^{H. Bar. Obsr. uat. 2. 22.} to after due conviction. The
Behold now so many Apostates as men : Holy Cy-
prian describes him by forsaking Christs colors, & ta-
king vp arms for Gentilisme in life, or heresie in iudg-
ment : And *Augustine* telles vs, there cannot bee a
greater sinne then Apostasie ; making else-where
this sinner, worse then the Infidell. And the olde
vulgar can give no worse tearme to (בָּלָעַל) where
he findes it, yea to (חַמְזָרִים) rebels themselues. ^{No faults disfa-}
ull the being of
a church, vntill
contempt of
Gods word be
added therew-
^{to} ^{of a church may}
be fearefully re-
garded and con-
uinced accord-
ing to the qua-
lity thereof, and
yet the church
not be condem-
ned. N.B.
Iob. 24. 19.
What doth this brand to a Church, not Christian
onely (though you denie it) but famous : Of whom
is truely verefied (after all your splene) that which
the spirit writes to the Angel of Ephesus : *Laborasti* ^{Vulg. edit.}
& *non Defecisti* : Say if you can, what Article of the
Christian, and Apostolike faith haue we renounced ? <sup>Cypr. Ep. ad
Cornel.</sup>
What heresie maintaine wee ? Wherein haue wee
runne from the tents of Christ ? What hold we that
may not stand with life in Christ, and saluation ? We
challenge all men and Diuels in this point, for our
innocence : Distinguishing, for starke shame of so foule
a word ; or (which is better) eate it whole ; and let
not this blemish be left vpon your soule and name in
the Records of God, and the world ; that you once
said of a Church too good for yours, Drencht in a-
Tertul. de Pat.
Si hominibus
placuerit, Domini-
nus offenditur, si vero illud enitimus & laboramus ut possimus deo placere, & conuicia & ma-
ledicta debemus humana contumaciere.

postacy. If we crie Peace, whiles you crie Apostacie; surely we flatter, whiles you rayle: betwixt these two dangerous extremes, wee know an wholsome meane, so to approue that we foster not security: so to censure, that we neither reuile, nor separate: and in one word, to doe that which your Pastor could exhort the separators from your Separation (for euен this Schisme hath Schismes) If we should mislike, yet to rest in our differences of judgement, and notwithstanding peaceably to continue with the Church: Had you taken this course, you should neither haue needed to expect our pitie, nor to complaine of our cruelty. Surely, whether our loue be cruell, or not, your hatred is, whereof, take heede least you heare from old Jacob, Curled be their wrath for it was fierce, and their rage for it was cruell.

Gen 49.7.

Sep.
Put I will not
discourage
you in this af-
fection, least
we find few in
the same fault:
the most in
stead of pitty
and compas-
sion, affording
vs nothing but
fury and in-
dignation?

How can you expect compassion, when you breath fire, and write gall? Neuer mention the fury of others indignation, till the venomous and despe-
rate writings of Barrow and Greenewood bee evther
worne out with time, or by the Thunder-bolts of
your (not rare) censures be struke downe to hell,
whence their maliciousnesse came. I forbeare to
recapitulate, how much rather had I helpe to bu-
rie, then to reuiew such vn-christian exprobra-
tions?

*Cyp. de simplic. prel. Quid facit in corde Christiano luporum feritas & canum rabies? Augus:
Confess. l. 9. c. 9. Qualia solet eructare turgens indigesta discordia?*

SECTION. XIII.

The Separatists acknowledgement of the graces of the Church of England.

I ngratitude and vnnaturalnesse to your Mother is objected, In that you flie from her, yea now (wo is The first acti-
me) that you spit in her face, and mark her for an har-
lot: VVould God the accusation were as farre from on laid against
vs, is of vnnat-
uralnes and
being iust, as from being triuiall: Yet perhappes you ingratitude
intend it not in the lightnesse of this charge, but the towards our
commonnesse: you haue caused me to smart for my mother the
charity, yet I forbeare it not: VVhat is your defence? Church of
That you haue done her no wrong, to your know- England, for
ledge. Modestly spoken, but doubtfully: we know from her: to
your wrong, but we know not your knowledge: it is which vniust
well if your wrong be not wilful: an ignorant wrong accusation,
is both in more hope of amends, and of mercie: But and triuiall
is not this caution added, rather for that you think querimony,
no hard measure can possibly be a wrong to so vile a beene, and is,
Church? I aske, and would be denied: No, you doe that to our
freely, and with all thankefulness acknowledge eue- knowledge we
ry good thing she hath: VVhatsoever you doe to vs, haue done her
I will not any more in fauour of you, wilfully wrong no wrong: we
my selfe: you haue bidden me now to take you as a do freely, and
complete Separatist: and speake this for your selfe with all thank-
and yours. Let the Reader now iudge, whether the fulnesse ac-
knowledge e-
very good
thing she hath
and which our
selues haue
there recei-
ued.
H. Barr. Pres.
to the separ.
defended.

causes of separ.
def. p. 12.

Confer. with D.
Andr.

Pref. to separ.
def.

Gyff. refuted
touch Donat.
Obseruat. of M.
H.B.sr. p. 239.

Fr. Johns. Reaf.
9, ag. M. Jac. p.
74.

Johns. ag. M. Jac.
Except. 3.
Nota Bene.

Ibid.

firme this confuse Babell, these cages of vncleane
Bir ds, these prisons of foule and hatefull spirits, to be
the Spouse of Christ? And else-where, he calles the
people of our Churh Goates and Swine. Is this
any wrong to your knowledge? The same Author:

They haue not (saith he) in their Churches any one
thing in their practise and proceeding, not one pin,
naile, or hooke according to the true patterne: Doe
you not now freely and thankefully acknowledge
our Churches good thinges? VVhat is more ordina-
ry with him, and his brother in euill *I. Greenewood*,
then to call our worthie Ministers *Baals* Priests, Cai-
nites, the marked seruants of Antichrist, sellers of the
VVhores wares, worshippers of the Beast: Is this yet
any wrong to your knowledge? Pastor *Johnson* sticks
not to say, that the Ministerie and worshippe of the
Church of England weretaken out of the VVhores
cuppe: and plainly stiles our Church (as which of
you doe not?) daughter of the great Babilon, that
mother of whoredomes and abhominations of the
earth: yet more; That Hierarchy, VVorshippe, Con-
stitution and Gouernement, which they professse and
practise, being directly Antichristian, doe vtterly de-
stroy true Christianity, so as their people and Chur-
ches, cannot in that estate be iudged true Christians:
Do you not now freely and thankfully acknowledge
our good thinges? What can any Diuell of hell lay
worse against vs then this, That we are no Christians?
Or what good can there be in vs, if no true Christia-
nity? If wee denied euery Article of the Christian
Creed: if we were Mahumetans (as your good Pastor
stickes not to compare vs), if the most damned Hereti-
ques

tiques vnder heauen, what could he say but no Christians? Your teacher and Pastour (which is a wonder) agree: For your Doctor Ainsworth makes this one head of his poysonous Counterpoyson, that ^{counterpoyson pag.} 127. & 131. Christ is not the head, Mediatour, Prophet, Priest, King of the Church of England: You, their Disciple are not yet promoted to this height of immodestie; yet what are your good things? Euen to you, we are Apostates, Traytors, Rebels, Babylonish: This is well for a learner: Hereafter (if you will heare me) keepe our good things to your selfe, and report our euill.

Yea, that your vncharitablenesse may bee aboue all examples, monstrous; You doe not onely denie vs any interest in the Church of Christ, but exclude vs (what you may) from all hope and possibilitie of attaining the honour of Christendome: For when a godly Minister protested to Master Barrow, the trueth of his ministerie; vpon the approbation also of his people, hee receiued this answere from him: Though you had such allowance, it could nothing auiale, but rather ouerthrow your Ministerie; they being as yet vngathered to Christ, and therefore neither may not in this estate chuse them a Minister, nor any exercise a Ministerie vnto them, without hainous sacrilege, O desperate judgement; we neither are Christians, nor can be: No Christianitie without faith, no faith without the Ministerie of the word, no word to vs without sacrilege: What are we, that the very offer of bringing vs to God should be criminall? These are your acknowledgements of our good: Who haue learned of your Pastour to ^{Fr. Job. 7. Reas.} ^{aga. Jac. p. 64.} ^{G. Iohns. Pref. to the Pastour.} ^{M. Spernias} ^{Bar. himf. hath} ^{written it. pag. 9} ^{Barr. Confer. with}

kisse

kisse and kill all at once : to blesse and curse with one breath : your mercies are cruell.

SECT ION. XV.

The vnnaturalnesse of some principall Separatists.

BV T who can wonder at your vnnaturalnesse to the Church, that heares what measure you mete to your owne ? Error is commonly ioyned with cruelty: The outragious demeanures of the Circumcelliones in *Augustines* time ; and more then barbarous tyranny of the Arrians before him are wel knownen by all Histories, and not enough by any : God forbid, that I should compare you to these. Hearc rather of *Nouatus*, the father of a not-vnlike Sect , of whom *Cyprian* reports, that he would neither bestow bread on his father aliue , nor buriall on him deade, but suffred him both to starue and stinke in the street: and for his wife (least he should be mercifull to any) hee spurned her with his heele , and flew his owne childe in her bodie: What need I seeke so far? I grieue to thinke and report, that your owne Pastor hath paralleled this cruelty : His owne brother (which is no lesse sauadge) though one of your Sect, is the publick accuser and condemner of him in this crime to all the world: who after a pittifull relation of his eight yeares quarrels with him, and foure years excommunication, in his Epistle before a large volume to this purpose, writes thus :

After all these, hath not our kind, carefull , and old Father come a long iourney to make Peace? Havn he not laboured with you , the Elders and the Church ,

*Russell. 2. Ecl-
bjl. c. 3.*

Aug. Epist. 6.

Possid. in 2da

Aug.

Euseb. hist. eccl.

*Damnis graui-
fusis & cadibus*

*affiebant, ar-
mati diuersis*

telis.

Socrates. 1. 2. c.

22. & 30.

Cypri. 1. 2. Ep. 8.

Nouati pater in

*vico fame mor-
tus nec posse*

ab illo sepultus.

Sic Optat. 1. 1.

*Purpurius Do-
natista occidit*

fororis filios & c.

*G. Iohns. Dis-
course of trou-
bles and Ex-*

communications

at Amsterdam

printed 1603

Jbid. p. 5.

to bring you to peace? Hath hee not vsed the helpe and counsell of the Reformed Churches herein? Yet will you not be reclaimed, but adding that sinne aboue all, haue also monstrously excommunicated your father, the peace-seeker, &c. and straight; How oft desired he you(as if he had beene the sonne, and you the father) euuen with teares, that you would repent. In a word, how came he and I to your doore, shewing you that it might bee (vpon his departing) you should see his face no more, &c. Yet you forced him by your ill dealing, still to leauue vpon you, his curse, and all the curies written in Gods booke against vnthankfull and disobedient children. Thus farre a brother concerning a brother, against father and brother; Other strangely-vnkind usages of both, I had rather leauue to the discouery of Master *white*, and this miserable plaintive, who haue written enoughe to make an enemy ashamed: But whereupon was all this fearefull broile in a pure Church? For nothing but a little lace, and whale-bone in his wiues sleeve. The Troian warre could not be flaunded with so weighty a beginning. As for your Elder, *Daniel Study*(whom your Pastor so much extolleth) if Master *white's* Apostacie may be your shift against his relation; let him speake who should haue bee ne a fellow-elder with him, banished for your trueth, though erected by your censure: Marke (saith *G. Johns* of this *Study*) how the Lord hath iudged him with vnnaturalnesse to his owne children, suffering them to lie at other mens feete, and hang on other mens hands, whiles he, his wife, and her daughter fare daintily, and went prankingly in apparel, euuen in They say Fifth
parte.

*Discovery of
Brownisme.
Vid. G. Johns.
booke.*

*Inq. into Th.
VII b. Discou.*

G. Same Epis. p. 15

*Mibi accusatio
etiam vera con-
tra fratrem dis-
plicet Hieron.
aduersus Ruf-
fin.*

this place of banishment. It is no joy to me to blas-
zen these, or your othersins ; would God they were
fewer, and lesse in vs all. Only it was fit the world
should know, as how vndutiful you are to your com-
mon parent, so that Father, Brother, Children beare
part with your mother in these your cruelties.

SECTION. XVI.

*what the Separatists thinke themselves behoden to the
Church of England for.*

*Bar. exam. be-
fore the Archb.
and L. Anderson
Browne state of
Christians d. 39
Qui non babet
quod det, quo-
modo det ? vox
Donat. Opta. I.*

IF then such bee the good things of our Church ; What good can you acknowledge to haue recei-
ued from her ? Nothing giues what it hath not : A Baptisme perhaps ; Alas, but no true Sacrament, you say : yea the seale of gracielesnesse and mischiefe ; As little are you behoden to the Church for that, as the Church to you, for your good acceptation : Why are you not rebaptized ? You that cannot abide a false Church, why doe you content your selues with a false Sacrament ? especially, since our Church, be-
ing not yet gathered to Christ is no Church, and therefore her baptisme a nullity.

Barrow. supra.

*Fr. T. Ihs. ag. M.
Jacob p. 41.
I xc. 2.*

What else doe you owe to the liberality of this Step-dame ? You are close ; your Pastor is lauish for you both ; who thus speakes of himselfe, and you, and vs : I confesse that whiles I was Minister in your Church of England, I stood in an Antichristian e-
state, yet doubt I not, but eu'en then, being of the E-
lect of God I was partaker through faith, of the mer-
cy of God in Christ to saluation, but as for you (Ma-
ster Jacob and his fellow-Christians) whiles you thus

re-

remaine, you cannot in that estate approue your selues to haue the promise of saluation. Behold here, the Church of England gaue you but an Antichristian estate; if God give secret mercy, wh. t is that to her?

Gods superabundant grace dooth neither abate ought of her Antichristianisme, nor moue you to follow him in couering, and passing by the manifold enormities in our Church, wherewith those good things are inseparably commingled: Your owne mouth shall condemne you: Doth God passe ouer our enormites, and doe you stick, yea separate? Doth his grace couer them, and do you display them? Haue you learned to be more iust then your Maker? Or if you be not aboue his iustice, Why are you against his mercie? God hath not disclaimed vs by your owne confession; you haue preuented him. If Princes leisures may not be stayed in reforming, yet shall not Gods in rejecting? Your ignorance inwrapped you in our errours: his infinite wisedome sees them, and yet his infinite mercie forbeares them: so might you at once haue seene, disliked, stayed: If you did not herein goe contrary to the courses of our common God, how happy should both sides haue beeene? yea how should there be no sides? How should wee be more inseparably commingled, then our good and euill?

But should you haue continued still in sinne that grace might haue abounded? God forbid: you might haue continued in sinne, that grace might haue abounded? If God haue caused a further truth like a light in a darke place, to shine in our hearts, should wee still haue mingled that light with darkenesse, contrary to the Lords owne practise? Ge. 1.4. and expresse precept, a. Cor. 6.14.

Sep.
The superabundant grace of God couering and passing by the manifold enormities in that Church wherewith these good things are inseparably commingled, and wherein we also through ignorance and infirmity were inwrapp'd.

45 *An Apologie against Brownists.*

Gen.1.2.

*Ez.5.10. VVoe
to them that put
darkenesse for
light.*

Ez.5.9.9.

haue continued here without sinne (saue your owne) and then grace would no lesse haue abounded to you, then now your sinne abounds in not continuing: What neede you to surfeit of another mans Trencher? Others sinnes neede no more to infect you, then your graces can sanctifie them. As for your further light, suspect it not of God: suspect it to be meere darkenesse: and if the light in you be darkenesse, how great is that darkenesse? What? so true and glorious a light of God, and neuer seene till now? No worlds, times, Churches, Patriarches, Prophets, Apostles, Martyrs, Fathers, Doctors, Christians euer saw this truth looke foorth besides you, vntill you? Externall light was Gods first creature, and shall this spirituall light, whereby all Churches should be discerned come thus late? Mistrust therfore your eyes, and your light: and feare *I/says woe*, and the Lewes miserable disappointment: we wait for light, but loe it is darkenesse, for brightnesse, but we walke in obscuritie.

SECTION. XVII.

*The Motherhood of the Church of England, how farre it
obligeth vs.*

Deu.21.22 23. **T**HE Church of England is your mother, to her small comfort; she hath borne you, and repented. Alas, you haue giuen her cause to powre out *Job's* curses vpon your birth-day, by your not onely forsaking but cursing her: Stand not vpon her faults, which you shall neuer proue capitall: Note only the best Parent might haue brought forth arebellious sonne

sonne to be stoned. What then? Doe we preferre
duetie to piety, and so plead for our holy mother
Church, that we neglect our heauenly Father, yea of-
send him? See what you say: It must needs be an ^{Sep.} But the
holy mother that cannot be pleased without the dis- Church of
pleasure of God: A good wife, that opposes such an ^{you} is our
husband: a good sonne that vpbraides this ^{so ought not} Mother, and
Therfore is she a Church, your mother, holy, because ^{to be auoide,} But say I, we
she bred you to God, cleaves to him, obeys his com- must not so
maundements, and commaunds them. And so farre cleaue to holy
is shee from this desperate contradiction, that she mother
voweth not to hold you for her sonne, vnlesse you Church, as we
honour God as a father. It is a wilful slander, that neglect our
you could not but heynously transgresse vnder her: heavenly fa-
I dare take it vpon my soule, that all your transgres- ther, and his
sion which you should necessarily haue incurred by command-
her obedience, is nothing so heynous, as your vnc- ments, which
chariblenesse in your censures and disobedience. we know in
Conscience is a common plea euen to those you that estate we
hate: we inquire not how strong it is, but how well could not but
informed: not whether it suggest this, but whereupon transgresse,
To goe against the conscience is sinne, to fol- and that heynously, and a-
low a mis-informed conscience is sinne also: If you gainst our con-
do not the first, we know you are faulty in the second: sciences, not
He that is greater then the conscience will not take only in the
this for an excuse: But wherein should haue beene want of many
this transgression: so vnauoidable, heynous, against Christian Or-
conscience? First in the want of many Ordinances, dinances, to
to which we are most strictly bound, both by Gods most straight-
word, and our owne necessities. ly bound, both
Mater Ecclesiae,
mater est etiam
matris nostrae.
Aug. Ep. 38.

wherefore our selfe to you and Mr. Jones his selfe
intend to have a short and plaine

SECTION. XVIII.

The want of pretended Ordinances of God, whether sinfull to vs: and whether they are to be set up without Princes.

Can you thinke this hangs well together? You should here want many of Gods ordinances: why should you want them? Because you are not suffered to inioy them: who hinders it? Superior powers: Did euer man willfully and heynously offend, for wanting of that which he could not haue? What hath conscience to doe with that which is out of our power? Is necessity with you become a sinne, and that haynous? *David* is driuen to lurke in the wildernes, and forced to want the vse of many diuine Ordinances: It was his sorrow, not his transgression, He complaines of this, but doth he accuse himselfe of sinne? Not to desire them had beene sinne, no sin to be debar'd them: Well might this be *Sauls* sin, but not his. Haue you not sinnes know of your owne, that you must needs borrow of others? But I see your ground: You are bound to haue these Ordinances; and therefore without Princes, yea against them: so it is your transgression to want them in
 spight of Magistrates, *Gaudentius* the Donatist taught you this of old; And this is one of the Hebrew songs which Master *Barrow* sings to vs in Babylon, that we care not to make Christ attend vpon Princes, and to be subiect to their lawes, and government: and his Predecessor (the roote of your sect) tells vs in this sente the kingdome of heauen must suffer violence; and that

• γαρ σωμα.
λωβη μαριες
&c. αιδα
Δυχης μολυ-
μος.
Nemo per ex-
teriorum vio-
lentiam corrum-
pitur: si inerior
innocentia cu-
stodiatur. c. a. q.
3. Custodi. &c.

Ad docendum
populum Israe-
liticum, omni-
potens deus
prophetis prece-
nium dedi, non
regibus impera-
uit. Aug. 1.2.
contr. Gau. c. 11.
Barr.: aules of
separa, def. p. 6.

that it comes not with obseruation; that men may say, Lo the Parliament or loe the Bishops decrees; and in the same treatise. The Lords kingdome must wait on your policy, forsooth; and his Church must be framed to your ciuill state &c. Iust as that Donatist of old, in *Augustine, Quid vobis &c.* What haue you to doe with worldly Emperours? and as that other in *Optatus: Quid Imperatori cum Ecclesia?* What hath the Emperour to doe with the Church? Yea your Martyr feares not to teach vs, that Gods seruants being as yet priuate men, may and must together build his Church, though all the Princes of the world should prohibit the same vpon paine of death: Belike then you should sin haynously, if you shoule not be rebels: The question is not, whether we shold aske leauue of Princes to be Christians; but whether of ChristianPrinces wee shold aske leauue to establish circumstances of government: God must be serued, thogh we suffer; our blood is wel bestowed vpon our maker, but in patience, not in violence. Priuate profission is one thing; Publique reformation & injunction is another; Every man must doe that in the maine: none may doe this, but they of whom God saies, I haue said, ye are Gods: and of them: There is difference betwixt Christian and Heathen Princes: If (at least) al Princes were not to you Heathen: If these should haue beene altogether stayed for, Religion had come late: If the other should not be stayed for: Religion would soone be ouer layd with confusion: Lastly, the body of Religion is one thing, the skyrts of outward gouernment another: that may not depend on men to be imbraced, or (with loyalty) prosecuted:

*Brown. Reforms
without tarrying.*

*Aug. contr. Pe-
tilia n.l.z.*

*Optatus Mile-
nit.lib.34*

*Barr. 2. Examina-
tion before
the L. Archb.
and L. Chiefe-
Institute compa-
r. with his reply to
M. Giff. Art. 5.*

2 Sam. 24.6.

secuted: these (vpon those generall rules Christ) both may, and doe, and must: If you cut off but one lappe of these with *David*, you shall be touched: To denie this power to Gods Deputies on earth, what is it, but ye take too much vpon you *Mo'es* and *Aaron*, all the Congregation is holy: wherefore lift ye your selues aboue the Congregation of the Lord? See, if herein you come not too neare the walles of that

Counterpose p.

2.20.

2.Chr. 13.

2.Chr. 14. & 15

2.Chr. 29.

2.Chr. 30.

3.Chr. 34.

Rome which ye so abhorre and accurse, in ascribing such power to the Church, none to Princes. Let your Doctor tell you, whether the best Israelites in the times of *Abijah*, *Asa*, *Iehosaphat*, *Ezekiah*, *Iosiah*, tooke vpon them to reforme without, or before, or against their Princes & Yea did *Nehemiah* himself without *Artahshah* (though an heathen King) set vpon the walles of Gods City? Or what did *Zerubbabel*, and *Ieshaua* without *Cyrus*? In whole time *Haggai* and *Zechariah* prophesied indeede, but built not: And when contrary Letters came from aboue, they laid by both Trowels and Swords: They would bee Iewes still, they would not be rebels for God: Had those Letters inioyned Swines flesh, or Idolatry, or forbidden the vse of the law, those which now yeelded, had suffered, and at once testified their obedience to authority, and piety to him that sittes in the assembly of these earthen Gods. I vrge no more: Perhaps you are more wise, or lesse mutinous: you might easily therefore purge your conscience from this sinne, of wanting what you might not perforce enioy.

Ex. 2.18. & 3.2.

Ex. 4.23.24

Say that your Church should implore you backe to this our Babylon, for the calling out of more Proselites: you are intercepted, imprisoned: Shall it bee sinne

sinne in you not to heare the Prophesies at Amsterdam? The Clinkē is a lawfull excuse. : If your feete be bound, your conscience is not bound. In these negatiues, outward force takes away both sinne and blame, and alters them from the patient to the actor: so that now you see your straight bonds(if they were such) loosed by obedience, and ouer-ruling power.

SECTION. XIX.

The bonds of Gods word uniuscely pleaded by the Separ.

BUT what bonds were these straight ones? Gods word and your owne necessity: Both strong and ^{August. Ep. 58} indissoluble where God hath bidden, ^{Pastores autem & doctores quas} God forbid that we should care for the forbiddance of men's ^{maxime ut dif- cernerem volu- ihi eisdem puto efficiat & tibi visum est, ut non alios Pastores,} reverence from my soule (so doth our Church their deare Sister) those worthy forraine Churches which haue chosen and followed those formes of outward ^{alias Doctores intelligeremus, sed ideo cum pradixisset Pa- stores, subinxisse Doctores, ut in- telligentem Pa- stores ad offici- um suum perti- nere doctrinam Barr. ag. Giff. inueighs for this cause against the Conſeftry of Geneva.} gouernmen that are every way fittest for their owne condition. It is enough for your Sect, to censure them: I touch nothing common to them with you: ^{Fy Johnſ. com- plaints of the} While the world standeth, where will it euer be ſhed out of the ſacred booke of God, that hee hath charged. Let there be perpetuall Lay-Elders in euerie Congregation: Let euerie Aſſembly haue a Pastor and Doctor, diſtinct in their charge and offices: Let all decisions, excommunicatiōns, ordinations be per- formed by the whole multitude: Let priuate Chri- ſtians (aboue the firſt turne, in extremity) agree to ſet ouer themſelues a Pastor, choſen from amonſt them

Dutch and Fr. Churches. Diſcription of a viſible Church, cannot make a Diſtinctiōn in the De- finition of their Offices.

H

and

*State of Christi-
ans 119.*

and receiue him with prayer , and (vnlesse that ceremony be turned to pompe and superstition) by imposition of hands. Let there be Widdowers (which you call reliuers) appointed every where to the Church-seruice Let certaine discrete and able men which are not Ministers be appointed to preach the Gospell and whole truth of God to the people.

*Descript. of wif.
Ch.H.Clap.Epist.
before his trea-
tise of sinne ag.
the holy Ghost.
Brownists
fourth Position.*

All the learned Diunes of other Churches are in these left, yea in the most of them censured by you : Hath God spoken these things to you alone ? Pleade not Reuelations , and wee feare you not : Pardon so homely an example : As soone and by the same illumination shal *G. Johns.* proue to your Consistory the lace of the Pastors wiues sleeve, or rings, or Whalebones, or others amongst you as your Pastor confesseth, knit stockings, or Cork-shooes forbidden flatly by Scriptures, as these commanded. We see the letter of the Scriptures with you : you shall fetch blood of them with stryning, ere you shal wring-out this seise: No, no. (M.R.) never make God your stale : Many of your ordinances came from no fier then your own braine : Others of them though God acknowledges yet he imposed not : Pretend what you will : These are but the cords of your owne conceit, not bonds of Christian obedience.

SECTION. XX.

The necessity of their pretended Ordinances.

THE first of these then is easily vntwisted: your second is necessity : Then which, what can bee stronger ? what law, or what remedy is against necessity ?

*Trouble and
excom. at Am-
sterdam.
Fr. Johns. in a
Letter to M.
Smith.*

cessity? What we must haue, we cannot want ; O
pose but the publique necessitie to yours : your ne-
cessity of hauing, to the publique necessity of with-
holding : and let one of these necessities (like two
nailes) drive out another : So they haue done, and
your owne necessity (as the stronger) hath preuailed ;
for that other necessity might bee eluded by flight :
you haue sought and found else-where, what the ne-
cessity of our lawes denied, and the necessity of your
conscience required. Beware lest vnintly : Sinne *Nulla necessitas
maior est chari-
tate Heron.
Apol. ad Ruff.*

is as strong bond to a good heart as impossibility ;
Christians can not doe what they ought not : Con-
trary to the lawes of your Prince and Countrie, you
haue fledde not onely from vs, but from our Commu-
nion. Either is disobedience no sinne, or might
you do this evill that good may come of it? But what
necessity is this? simple and absolute, or conditional?
Is there no remedy but you must needes haue such
Elders, Pastors, Doctors, Relieuers, such Offices, such *Fr. Jun. de Eccl.
Sed accident
persepe tempora
quibus aut noua
Eccl. genera-
tur, aut altera
pars interumpi-
tur (sicilicet
πεισάσσειν)
et tamen Eccl.
sta esse non desi-
nit, formā nomi-
rum essentiali-
ad huc perma-
nente.*

executions? Can there be no Church, no Christians
without them? What shall we say of the families of
the Patriarkes, of the Lewisha Congregations vnder
the law, yea of Christ and his Apostles? Either de-
nie them to haue beeene visible Churches, or shew vs
your distinct Offices amongst them : But as yet (you
say) they were not : Therefore God hath had a true
Church (thousands of yeares) without them : There-
fore they are not of the essence of the Church : You
call me to the times since Christ: I demand then, was
there not a worthy Church of God in Hierusalem
from the time of Christs Ascension, till the election
of the seauen Deacons. Those hundred and twentie

Disciples, Act. 1. 15. and three thousand Conuerts, Act. 2. 41. Those continuall Troupes that flocked to the Apostles, were they no true Church? Let the Apostles and Euangelists bee Pastors and Doctors: where were their Elders, Deacons, Relievers? Afterwards, when Deacons were ordained, yet what news is there of Elders, till Act. 11? yet that of Hierusalem was more forward then the rest: We will not (as you are wont) argue from scriptures negatively: no prooфе yet much probability is in Saint Paules silence: Hee writes to Rome, Corinth, and other Churches: those his Diuine letters in a sweet Christian ciuility salute euen Ordinary Christians: And would hee haue vtterly passed by all mention of these Church-Officers amongst his so precise acknowledgment of lesser titles in others, if they had beene ere this ordained? yet all these more then true Churches, famous some of them, rich, forward, and exemplary. Onely the Philippian Church is stiled with Bishops and Deacons, but no Elders besides them. The Churches of Christ since these, (if at least you will graunt that Christ had any Church till now) haue continued in a recorded succession through many hundreds of yeares: Search the Monuments of her Histories: Shew vs where euer in particular Congregations all these your necessary Offices (as you describe them) were either found or required. It was therefore a new-no-Necessity that bound you to this course, or (if you had rather) a Necessity of Fallibility: If with these God may be well serued, he may be well serued without them. This is not that *Vnum necessarium* that Christ commands in *Mary*: you might haue sate still with lesse trouble, and more thanks.

S E C T.

Act 7. beg.

Cypr. 1.3. Ep. 9.

Meminisse diaconi debent

quoniam Apostolos (id est)

Episcopos &

prefectus Do-

minus elegit,

Diaconos autem

post aconsentum

Dominii in celo

Apostoli sibi

constituerunt

Episcopatus su-

& Ecclesiæ mi-

nistros.

Rom. 1.8.

1. Cor. 1.5.

1. Thess. 1.7.

Gal. 4.15.

Phil. 1.2.

SECTION. XXI.

The enormities of the Church in common.

B Vt besides that we ought to haue had somewhat which we want, we haue some what which wee should haue wanted: Some? yea many Antichristian enormities. To say we are absolute, and neither want nor abound, were the voice of Laodicea or Ty-
rus in the Prophet: Our Church as shee is true, so humble: and is as farre from arrogating perfection, as acknowledging falsehood: If she haue enormities yet not so many: or if many, not Antichristian. Your Cham hath espied ninety one nakednesses in this his Mother, and glories to shewe them, All his malice cannot shew one Fundamentall error: and when the foule mouth of your false Martyr hath said all, they are but some spottes and blemishes, not the old running issues, and incurable botches of Egypt: The particulars shall plead for themselues. These you eschue as hell: While you goe on thus vncharitably, both alike: Doe you hate these more then Master Smith, and his faction hates yours? His Character shall be judge: So doe we value your detestation as you his. It were well for you if you eschued these enormities lesse, and hell more: Your sinfull subiection to these vnchristian humours will proue more fearefull then to our Antichristian enormities.

Sep.

But also in our
most sinfull
subiection to
many Anti-
christian en-
ormities,
which we are
bound to es-
chue as hell:
*Fr. John's ag. M.
Jacob.*

*Bar. Giff. refu-
ted. i. Transgress
p. 28.*

SECTION. XXII.

The Church of England, is the Sponse of Christ.

Sep.
 She is our Mother, so may she be, and yet not the Lords wife, every mother of children is not a wife. *Ammi-*
and Rubanah were bidden to plead with their mother Apostate Israel, & plead that she was not the Lords wife, nor he her husband. *Ho. 2. 1. 2.*
Cypr. de simplic.
Pretlator, Adul-
terari non po-
test ponsa Chri-
sti, incorrupta
est & Pudica.
1. Kin. 12. 29.
Ho. 2. 16. 2. 13.

Sep.
 And though you forbid vs a thousand times, yet must we plead: not to excuse our fault, but to justify our innocency: And that not only nor so much in respect of our selues, as of the truth which without sacrifice we may not suffer to be condemed vnhazard. And if you yet heare her not, rather blame your selues as deaf, then vs as dumb. *Hierom. ad Eustoch. Epist. ph. Paule ex Psal 67.*

SHE may be your Mother (you say) and not the Lords Wife. It is a good Mother that hath Children and no husband: Why did you not call her plaine whore? Your old Embleme is, As is the Mother, so is the Daughter. These are the modest circumlocutions of a good sonne; who cares not to proue himselfe a bastard, that his mother may bee markt for an Harlot: Be you a true Lo-ammi, but England shall never (I hope) proue an Apostate Israel: We haue no Calues in our Dan and Bethel none of *serokoams* Idolatry: VVee haue still called

God Ishi, and never burnt incense to Baalim: It is your sinagogue that hath fallen away from vs, as Israel from Iuda: But these children were bidden to plead: Gods command shields them from the note of vngracious. *Abraham* must sacrifice his sonne and this sonne must condemne his Mother; shew vs either our equall desert, or your equall warrant. VVhere hath God proclaimed our Church not his? By whose hand hath he published her diuorce? You haue shamed her wombe, not she her bed, not God her demeanur.

Your tongues are your owne, who can forbid you? VVe know you will plead and excuse, and censure, and defend, till all the world be weary: we may pray with *Hierome* to this sense that of the Psalmist

In-

Increpa Domine bestias calami: yet wee see your pens, tongues, and presses, busie and violent. I will not apply to you that which *Augustine* of his *Donatists*. *August. contr. Epist. Parmen. l.1.* Though truth compell you to be dumbe, yet iniquitiue will not suffer you to be silent. But if you write whole Marts and worlds of volumes, you shall neuer be able either to iustifie your innocence, or excuse your fault: In the meane time the noyse of your contentions is so great that your truth cannot bee heard: Learned *Iunius*, and our learnedst *Diunes*, and neighbour *Churches*, haue oft heard your clamors, neuer your truth: So little haue you of this *Epist. Iunii. ad Separ.* and so much of the other, that we are ready to wile (as he of old) either our selues deafe or you dumb.

SECTION. XXIII.

How the Church of England, hath separated from Babylon.

The spirit of your *Proto-Martyr* would hardly *Giff. refut. 2. trans. Sep.* haue digested this *Title of Babylon*, Mother of *Gods people*; a murdering Step-mother, rather: *Is not Babylon the mother of Gods people, whom he therefore commandeth to depart out of her, least being partakers of her sinnes, they also partake of her plagues.* *Renel. 18. 2.* which Roome wil not say for her selfe against vs: Will you iustifie this plea of Roome, or not? If you will; why doe you reuile her? If you will not: why doe you obiect it?

Hearc
Answe. for speach to Counter poys.

Sep.
 Andio con-
 clude, what say
 you more a-
 gainst vs, for
 your mother
 the Church of
 England, then
 the Papists do
 for their mo-
 ther and your
 mothers mo-
 ther, the
 Churche of
 Rome, against
 you, whom
 they condemn
 as vn-naturall
 bastards and
 impious Patri-
 cides in your
 separations
 from her,
 A Simone Zelota
 Niceph. Aly a
 Jof. Arimath,
 cuius hic sepul-
 chrum cernitur.
 Angli Pascha
 Graco more
 celebrarunt.
 Jacob Armin.
 Disp. Cant. 8.8.
 Fr. Iun. lib sing.
 de Eccle.

Heare then what we say both to you and them,
 our enemies both : and yet the enemies of our
 enemies : First we disclaime, and defie your Pedigree
 and theirs. The Church of Rome was never our
 Mothers Mother: Our Christian faith came not from
 the seuen-hilles: Neither was deriuied either from
Augustine the Monke, or Pope *Gregory. Britanny* had
 a worthy Church before either of them look't into
 the world : It is true that the ancient Roman Church
 was Sister to ours: here was neare kindred, no de-
 pendance : And not more consanguinitie, then
 (while she continued faithfull) Christian loue : Now
 she is gone a whoring, her chaste Sister iustly spitteth
 at her: yet euen still(if you distinguishe, as your lear-
 ned *Antagonist* hath taught you, betwixt the Church
 and Papacy) Shee acknowledges her Sisterhood,
 though she refraines her cōuersation: as she hath ma-
 ny flauish and factious abettors of her knowne and
 grosse errors (to whom we deny this title) affirming
 them the body whereof Antichrist is the head, the
 great whore, and mother of abominationis; so a-
 gaine how many thousands hath shee, which retay-
 ning the foundation according to their knowledge,
 (as our learned *Whitakers* had wont to say of *Ber-*
nard, follow *Absolom* with a simple heart: all which
 to reiect from Gods Church, were no better then pre-
 sumptuous cruelty. It were well for you before God
 & the world, if you could as easilie wash your hands
 of vn-naturall impiety, and trecherousnesse, as we of
 bastardy & vniust sequestration. There can be no ba-
 stardy, where was never any motherhood, wee were
 nephews to that Church, never sons: vnlesse as Rome
 was

was the Mother citie of the world, so by humane institution, we suffered our felues to bee ranged vnder her Patriarchall authority, as being the most famous Church of the West: a inatter of courtesie, and pretended Order; no necessity, no spirituall obligation. As for our sequestration, your mouth and theirs may be stopt with this answer: As all corrupted Churches, so some things the Church of Rome still holds aright; a true God in three persons, true Scriptures, though with addition, a true Christ, though mangled with foule and erroneous consequences; true Baptisme though shamefully deformed with rotten traditions; & many other vndenyable truths of God: some other things (and too many) her wicked Apostacie hath devised and maintained abominably amisse; the body of her Antichristianisme, grosse errours, and (by iust sequel) heresies; their Popes supremacy, infallibility, illimitation, transubstantiation, idolatrous and superstitious worshippe, and a thousand other of this brame: In regard of all these latter, we professe to the world a iust and auncient separation from this false faith and deuotion of the Romish Church; which neither you will say, nor they shall euer proue, faulty: yea rather they haue in all these separated from vs, who stil irrefragably professe to hold with the auncient, from whom they are departed. In regard of the other we are stil with them, holding and embracing with them what they holde with Christ: neither will you (I thinke) euer proue that in these we should differ: As for our communion, they haue separated vs by their proude and foolish excommunications: if they had not, wee would

justly haue begunne: from their Tyranny and Anti-christianisme, from their miserable Idolatrie: but as for the bodie of their poore seduced Christians, which remaine amongst them vpon the true foun-
dation / as doubtlesse there are thousands of them which laugh at their Pardons, Miracles, Superstitions and their trust in merites, reposing only vpon Christ) we adhere to them in loue and pitty, and haue testifi-
ed our affection by our blood, ready vpon any iust
call to doe it more; neither would feare to ioyne
with them in any true seruice of our common God: But the full ditcourse of this point, that honourable
and learned *Plesses* hath so forstalled, that whatsoeuer
I say, would seeme but borrowed. Vnto his rich
Treatise I referre my Reader, for full satisfaction:
Would God this point were throughly known, and
well weighed on all partes. The neglect or igno-
rance whereof hath both bred and nursed your sepa-
ration, and driuen the weake and inconsiderate into
strange extremities.

*Phil. Morn du
Plesses Lib. de
Eccl. cap. 10.*

This say we for our selues in no more charity then
truth: But for you; how dare you make this shame-
lesse Comparison? Can your heart suffer your tong
to say, that there is no more diffrence betwixt Rome
and vs, then there is betwixt vs and you? How many
hundred errors, how many damnable heresies haue
we euinced with you, in that (so compounded)
Church? shew vs but one mis-opinion in our Church
that you can proue within the ken of the foun-
dation? *counter p. 171.* Let not zeale make you impudent: Your Doctor
could say (ingenuously sure) that in the doctrines
which she professeth, she is farr better and purer then
that

that Whore mother of Rome, and your last Martyr yet better: If you mean (saith he) by a Church (as the most doe) that publique profession whereby men do professe saluation to be had by the death and righteousnesse of Iesus Christ, I am free from denying any Church of Christ to be in this land: for I know the Doctrine touching the holy Trinity, the natures and Offices of the Lord Iesus, free iustification by him; both the Sacraments, &c. published by her Maiesties authority, and commanded by her lawes, to be the Lords blessed and vndoubted truthes, without the knowledge and profession whereof no saluation is to be had: Thus he with some honesty, though little sence. If therfore your will do not stand in your light, you may well see, why we should thus forsake their Communion, and yet not you ours. Yet though their corruptions be incomparably more, wee haue not dared to separate so farre from them, as you haue done from vs for lesse: Still wee holde them euen a visible Church, but vnsound, sicke, dying; sicke not of a consumption onely, but of a leprosie or plague (so is the Papacy to the Church) diseases, not more deadly then infectious. If they be not rather in Sardies taking; of whom the spirit of God saith, Thou haft a name that thou liuest, but thou art dead; and yet in the next words bidds them awake, and strengthen the things which are ready to die. And though our iudgement and practise haue forsaken their erroneous doctirnes and seruice, yet our charity (if you take that former distinction) hath not vtterly forsaken and condemned their persons. This is not our coolenesse, but equality: your reprobation of vs for

I. Penny. Exam.
before M. Fan-
shaw & Iuſſe.
1695.

Fv. Iund. de Ec-
cl. M. Hooker
Eccl. pul. Du
Pleſſes. l. de Eccl
Jacob. Aym.
disput. D. Key-
nolds Theſ. D.
Feild of the Ch.
Reuel. 3. &c. 2.

~~hem, hath not more zeale then headstrong vncharitablenesse.~~

SECTION. XXIIII

The Separation made by our holy Martyrs,

Sep.
And were not *Luther, Zwingli^o, Cranmer, Latimer* and the rest begot to the Lord in the wombe of the Romish Church, did they not receive the knowledge of his truth when they stood actuall members of it? who notwithstanding afterwards they forsooke, and that iustly for her fornications.

Bvt how could you without blushing once name *Cranmer, Latimer, and those other holy Martyres*, which haue beene so oft obiectet to the conuiction of your schisme? Those Saints so forsooke the Romish Church, as wee haue done, died witnesses of Gods truth in that Church, from which you are separated: Liued, Preached, gouerned, shed their blood in the communion of the Church of England which you disclaime and condemne as no Church of God, as merely Antichristian: Either of necessity they were no Martyrs, yea no Christians, or else your separations and censures of vs are wicked. Chuse whether you will; They were in the same case with vs; wee are in the same case with them: no difference but in time: eyther their blood will be vpon your heads, or your owne: This Church had then the same constitution, the same confusion, the same worshippe, the same Ministery, the same gouernement (which you brand with Antichristianisme) swayed by the holy hands of these men of God; condemne them, or allow vs. For their separation: They found many main errors of doctrine in the Church of Rome (in the Papacy nothing but errors) worth dying for: shew vs one such in ours, and wee will not onely approue your separation, but imitate it.

S E C T.

SECTION. XXV.

what separation England hath made.

THE Church of England dooth not now wash her hands of Babilonish abhominations, but rather shewes they are cleane. Would God they were no more foule with your slander then her owne Antichristianisme. Here will bee found not pretences but proofes of our forsaking Babylon; of your forsaking vs, not so much as wel-coloured pretences: You beginne to be ingenuous; while you confesse a reformation in the Church of England: not of some corruptions, but many, and those many not sleight, but maine.

The gifts of aduersaries are thankelesse: As *Ierom* said of his *Ruffinns*, so may we of you, that you wrong vs with praiers: This is no more praise then your next page giues to Antichrist himselfe. Leauue out Many, and though your commendations be more vneertaine, we shall accept it: so your indefinite proposition shall sound to vs as generall That we haue reformed the maine corruptions of the Romish Church: None therefore remaine vpon vs; but sleight and superficiall blemishes, so you haue forsaken a Church of a foule skinne, but of a sound heart, for want of beauty, not of truth.

But you say many, not All, that if you can picke a quarrell with one, you might reiect all: yet shewe vs that one maine and substantiall error, which we haue

Sep.
But here in
the name of
the Church of
England, you
wash your
hands of all
Babylonish a-
bominations
which you pre-
tend you haue
forsaken, and
her for, and
with them.

And in this
regard you
speaketh thus:
The Reforma-
tion you haue
made of the
many and
maine corrup-
tions of the
Romish Ch.
we do ingenu-
ously acknow-
ledge, and doe
withall im-
brace with
you all the
truths which
to our know-
ledge you
haue receiued
in stead of
them. But
Rome was not

built all in a day. *Ἐχθρῶν δῶρα ἀδερψα Hierom. Apol. aduers. Ruffin. l. 1. Missa est mihi lau-
datio tua, id est accusatio mea. Bonum ex integra natura, malum ex singulari defectu.*

not reformed: and you doe not more embrace those truths with vs which we haue receiued, then we will condemne that falsehood which you haue reieected: and imbrace the truth of that Separation which you haue practised.

Sep.
 The mystery of iniquity did aduance it selfe by degrees, and as the rise was, so must the fall be. That man of sinne, and lawleſſe man, must languiſh and die away of a conſumption. 2. Theſ. 2. 8. And what though manie of the highest Towers of Ba- bel, and of the ſtrongeſt Pil- lers alſo be demolished, & pulled down, yet may the building ſtand ſtill, though tottering to and fro (as it doth) and on- ly vnderprop- ped and vp- held with the ſhoulder and arme of flesh, without which in a very moment it would fall flat vpon, and lie leuell with the earth.

The degrees whereby that ſtrumpet of Babylon got on Horse-back you haue learned of vs, who haue both learned and taught, that as Christ came not abruptly into the world, but with many prefages and prefigurations (The day was long dawning ere this Sunne arose). ſo his aduersary (that Antichrift) breaks not ſuddenly vpon the Church, but comes with much preparation, and long expeſtance: and as his riſe, ſo his fall muſt be graduall, and leiuſurely: Why ſay you then, that the whole Church euery where muſt at once vtterly fall off from that Church where that man of ſinne ſitteth? His fall depends on the fall of others, or rather their riſing from vnder him: If neither of theſe muſt be ſudden, why is your haſt? But this muſt not be, yet ought: (as there muſt be he- reſies, yet there ought not: It is one thing what God hath ſecreſtly decreede, another what muſt be deſired of vs: If we could pull that Harlot from her ſeate, and put her to Jezebel's death, it were happy: Haue we not endeououred it? VVhat ſpeake you of the hy- eft Towers, and ſtrongeſt pillars, or tottering remainders of Babylon: we ſhew you all her rooſes bare, her walles raced, her vaults di ged vp, her monuments deſaced, her altars ſacrificed to deſolation: Shortly al her buildings demolished, not a ſtone vpon a ſtone

ſaue

saue in rude heapes, to tell that here once was Babylon: Your strife goes about to build againe that her tower of confusion. God deuides your languages: It wil be wel, if yet you build not more then we haue referued.

SECTION. XXVI.

The maine grounds of separation.

YOV will now be free both in your profession and gift, You giue vs to haue renounced many false Doctrins in Popery: and to haue imbraced so many truthe: we take it vntill more: You professe where you sticke, what you mislike: In those foure famious heades, which you haue learned by heart from all your predecessors: An hatefull Prelacy, A deuided Ministry, a confused and prophane communion, and lastly the intermixture of grieucus errors.

What if this truth were taught vnder an hatefull Prelacy? Suppose it were so? Must I not imbrace the truth because I hate the Prelacy? What if Israel liue vnder the hatefull Egyptians? What if Ieremy liue vnder hatefull Pashur? What if the Iewes liue vnder an hateful Priesthood? What if the disciples liue vnder hatefull Scribes? What are others persons to my profession. If I may be freely allowed to be a true professed Christian, what care I vnder whose hands? But why is our Prelacy hatefull? Actiuely to you, or passiuely from you? In that it hates you? Would God you were not more your owne enemies: Or rather because you hate it? your hatred is neither a newes, nor paine: Who or what of ours is not hatefull.

*Bar. & Gr. ag.
Giff. Confer. &
Exampl. sim.
Popery in his exa.
Sep.*

You haue renounced many false Doctrines in Popery, and in their places embrased the

*Exod. 1.2.3. &c
Ier. 20.1.*

Ier. 5. vlt.

But what if this truth bee taught vnder the same hatefull Prelacy, in the same deuided office of Ministry: and confuled communion of the prophane multitude, and that with many greeuous errors,

Separat.

hatefull to you? Our Churches, Belles, Clothes, Sacraments, Preachings, Prayers, Singings, Catechisms, Courts, Meetings, Burialles, Mariages: It is maruell that our aire infects not: and that our heauen and earth (as *Optatus* said of the Donatists) escape your hatred: Not the forwardest of our Preachers (as you tearme the) haue found any other entertainment; no enemy could be more spightfull, I speake it to your shame. Rome it selfe in diuers controuersy discourtes hath bewrayed lesse gall, then *Amsterdam*: The better they are to others, you professe they are the worse: yea would to God that of *Paule* were not verified of you: hatefull, and hating one another: But we have learned, that of wise Christians not the measure of hatred should be respected, but the desert: *Daniel* is hated for no cause, : *Michaiah* for a good cause: Your causes shall bee examined in their places: onwards it were happy if you hated your owne sinnes more, and peace lesse: our p[re]t[er]eacy would trouble you lesse, and you the Church.

SECTION. XXVII.

The truth and warrant of the Ministry of England.

Mat. 28.19.
Act. 4.11.

2 Tim. 2.2.
1 Tim. 3.1.
Act. 13.
1 Tim. 3.9.

For our devised office of Ministry, you haue given it a true title. It was devised indeed by our Sauiour when he said, go teach all Nations and Baptise; and performed in continuance when hee gaue some to be Pastors and Teachers; and not only the office of Ministry in generall, but ours whom hee hath made both able to teach, and desirous, seperated vs for this cause to the worke, vpon due tryall admitted

mitted vs, ordayne^d vs by imposition of handes ^{1. Tim. 5.22.} of the Eldershippe, and prayer, directed vs in the ^{2. Tim. 2.15.} right diuision of the word, committed a charge to ^{Op. 3. 1. 14.} vs; followed our Ministry with power, and blessed our labours with gratiouse successe, euen in the hearts of those whose tongues are thus busie to denie the ^{Discourse of the} truth of our vocation: Behold here the deuised Of-^{Trouble & ex-} fice of our Ministry: What can you deuise against ^{com. at Amst.} this? Your Pastor, who (as his brother writes) hopes ^{Certaine Arg. ag} to worke wonders by his Logicall skill, hath killed ^{the Com. with} vs with seuen Arguments, which hee professeth the ^{the Minist. of} quintessence of his owne, and *Penryes* extraction, ^{Engl. Ind.} whereto your Doctor referres vs as absolute. I would it were not tedious or worth a Readers labour to see ^{counterpoys.} them scanned. I protest before God and the world, I neuer read more grosse stiffe so boldly and peremp-
torily faced out: so full of Tautologies and beggings of the Question neuer to bee yeelded. Let mee yet mention the maine heads of them, and for the rest be sorry that I may not be endlesse.

To proue therefore that no communion may be had with the Ministry of the Church of England, he vses these seuen Demonstrations First, Because it is not that Ministry which Christ gaue, and set in his Church: Secondly, Because it is the ministerie of Antichrists Apostasie: Thirdly, Because none can communicate with the ministry of England, but he worshippes the beasts Image, and yeeldeth spirituall subiection to Antichrist: Fourthly, Because this ministry deriveth not their power and functiⁿs from Christ: Fifthly, Because they minister the holy things of God by vertue of a false spirituall calling: Sixthly,

Because it is a strange ministry, not appointed by God in his word: Seuently, Because it is not from heauen, but from men.

Now I beseech thee Christian Reader, judge whether that which this man was wont so oft to obiect to his brother (a crack't braine) appeare not plainly in this goodly equipage of reasons, for what is al this but one, and the same thing tumbled seuen times ouer? which yet with seuen thousand times babling shall neuер be the more probable. That our ministry was not giuen and set in the Church by Christ, but Antichristian, what is it else to be from men, to bee strange, to be a false spirituall calling, not to bee deriued from Christ, to worship the Image of the beast? So this great Challenger that hath abridged his nine Arguments to seuen, might aswell haue abridged his seuen to one and a halfe. Here would haue beene as much substance, but lesse glory: As for his maine defence: First, wee may not either haue, or expect now in the Church that ministry which Christ set: Where are our Apostles, prophets, Euangelists? If we must always looke for the very same administration of the Church which our Sauiour left, why doe wee not challenge these extraordinary functions? Doe we not rather thinke, since it pleased him to beginne with those Offices which should not continue, that herein he purposely intended to teach vs, that if wee haue the same heauenly busines done we shold not be curious in the circumstances of the persons: But for those ordinary callings of Pastors and Doctours (intended to perpetuity) with what forehead can hee denie them to bee in our Church? How many haue

we that conscientiously teach and feede, or rather feede by teaching? Call them what you please, Superintendents (that is) Bishoppes, Prelates, Priests, Lecturers, Parsons, Vicars, &c. If they preach Christ truly, vpon true inward abilities, vpon a sufficient (if not perfect) outward vocation: such a one (let all Histories witness) for the substance, as hath bin euer in the Church since the Apostles times: they are Pastors and Doctors allowed by Christ: We stand not vpon circumstances and appendances of the fashions of ordination, manner of choyce, attire, titles, maintenance: but if for substance these be not true Pastors and Doctors Christ had neuer any in his Church, since the Apostles left the earth. All the difficulty is in our outward calling: Let the Reader graunt our graue and learned Bishoppes to be but Christians, and this will easily be euinced lawfull, euen by their rules: For, if with them every plebeian artificer hath power to elect and ordaine by vertue of his Christian profession (the act of the worthiest standing for all) how can they deny this right to persons qualified (besides common graces) with wisedome, learning, experience, authority? Either their Bishoppricke makes them no Christians (a position which of all the world, besides this Secte, would be hissed at) or else their handes imposed are thus farr (by their rules of Separatists) effectual. Now your best course is (like to an Hare that runnes backe from whence she was started) to flye to your first hold: No Church, therefore no Ministry: So now, not the Church hath deuised the Ministry, but the Ministry hath deuised the Church: I follow you not in that idle Circle: Thence you haue beeene hunted

*Ubi res conve-
nit quis non
verbis contem-
nit, 2 Aug. 9. de
Ordin. 2.*

*Browne State of
Christians.*

already: But now, since I haue giuen account of ours: I pray you tell me seriously, Who deuised your Office of Ministry? I dare say, not Christ, not his Apostles, nor their Successors: What Church euer in the world can be produced (vnlesse in case of extremity for one turn) whose conspiring multitude made themselues ministers at pleasure? what rule of Christ prescribes it? What Reformed Church euer did, or doth practise it? What example warrants it? where haue the inferiors laid hands vpon their Superiors? What Congregation of Christendome in all records affoorded you the necessary patterne of an vn-teaching Pastor, or an vnfeeding Teacher?

It is an old policy of the faulty to complaine first: Certainly there was neuer Popish Legend a more errand deuise of man then some parts of this ministry of yours, so much gloried in for sincere correspondence to the first institution.

SECTION. XXVIII.

Confused Communion of the prophane.

Y O V R scornefull exception at the confused communion of the prophane multitude sauors strong of a Pharisee, who thought it sinne to conuerse (*cum terre filijs*) the base vulgar, and whose very Phylacteries did say, Touch me not, for I am cleaner then thou. This multitude is prophane (you say) and this communion confused: If some be prophane, yet not all, for then could be no confusion in the mixture: If some be not prophane, why do you not loue them as much as you hate the other? If all maine truthes

*Perplexa sunt
istae due ciuita-
tes in hoc seculo
iuicemq; per-
mixte donec ul-
timus indicio di-
rimantur.*

*Aug. de Cimit. d.
l. 1. 33.*

be

be taught amongst some godly, some prophane: why will you more shunn those prophane, then cleave to those truths, and those godly? If you haue duely admonished him, and detested and bewailed his sinne; what is another mans prophanenesse to you? If prophanenesse be not punished, or confusion be tolerated, it is their sinne, whome it concerneth to redresse Eze. 18.20.
Orig.
Vt quisque prop-
ter proprium
peccatum mori-
etur, in propriâ
inſticiâ viuet, &c. Fr. Johns. Artic.
ag. the Dutch &
Fr.
An. w. ag. Brough
ton. The righteousnesse of the righteous shall be vpon him, and the wickednesse of the wicked shall be vpon himselfe. And if the fathers so-
wer Grapes cannot hurt the childrens teeth, how much leſſe shall the neighbours? But whither will you runne from this communion of the prophane? An. w. ag. Brough
ton. The same fault you find with the Dutch and French; Discoverer of
Bi. own. yea in your owne. How well you haue auoided it in your separation, let Master *White*, *George Johnson*, *Master Smith* be ſufficient witneſſes, whose plentifull reports of your knowne vncleannesses, ſmothered Tributes and
excom. at Amſt.
Charalt. pref.
Cyp. Ep. 2.
Item in publico
accusatores in
occulto rei, in
ſemipos con-
ſores pariter &
nocentes: Dam-
nant foris, quod
intus operantur, mischieſes, malitious proceedings, corrupt packings, communicating with knowne offenders, bolstering of ſinns, and willing conniuences, as they are ſhamefull to relate, ſo might well haue ſtopt your mouth from excepting at our confused Communion of the prophane.

SECTION. XXIX.

Our Errors intermingled with Truth.

How many and grievous errors are mingled with our Truths shall appeare sufficiently in the se-

*Bar. Confer.
with M. Hutchins &c. & D.
vander.*

Sep.
Shall some generall truthes
(yea though few of them in the particu-
lars may bee soundly practi-
sed) sweeten and sanctifie the other er-
rors: doth not one here-
sie make an hereticke, and
doth not a little leauen, whether in
Doctrine or manners leaue the whol
lumpe? 1. Cor. 5.6. Gal. 5.9.
Hag. 2.13. If Antichrist held not ma-
ny truthes, wherewith should he
countenance so many for-
geries, or how could his work
be a mistery of iniquitie? which in

Rome is more grosse, and palpable, but in England spun with a finer thred, and so more hardly discouered. But to wade no further in vniuersalities; wee will take a little time to examine such particulars, as you your selfe haue picked out for your most aduantage, to see whether you bee so cleare of Babels Towers in your owne euidence, as you beare the world in hand. *Inquir. into M. white p.35. Mat. 7.3.33.*

should

quell; If any want, let it be the fault of the accuser, it is enough for the Church of Amsterdam to haue no errors. But ours are grievous: Name them, that our shame may be equal to your griefe: So many they are, and so grievous that your Martyr, when he was vrged to instance, could find none but our opinion concerning Christ's descent into hell; and except hee had ouer-reached, not that. Call you our Doctrines some generall truthes? Looke into our Confessions, Apologies, Articles, and compare them with any, with all other Churches, and if you finde a more particular, sound, Christian, absolute profession of all fundamētall truths in any Church since Christ ascēded into heauen, renounce vs, as you do, & we wil seperate vnto you: But these truths are not soundly practised: Let your Pastor teach you, that if errorrs of practise should be stood vpon, there could bee no true Church vpon earth: Pull out your owne beame first: we willingly yeeld this to be one of your truths, that no truth can sanctifie error: That one heresie makes an Hereticke: but learne withall, that every error doth not pollute all truthes: That there is hay and stubble which may burne, yet both the foundation stand, and the builder be fau'd: Such is ours at the worst, why doe you condemne where God will fau? No Scripture is more worne with your tongus and pennes, then that of the leauen. 1. Cor. 5.6. If you would compare Christ's leauen with *Paul's*, you

should satisfie your selfe. Christ sayes the kingdome of heauen is as leauen; *Paule* saies a grosse sin is leauen: Both leauen the whole lumpe: neither may be taken precisely, but in resemblance: not of equalitie, (as he said well) but of qualitie: For notwithstanding the leauen of the kingdome, some part you grant is vnlauncfied; So notwithstanding the leauen of sinne, some (which haue striuen against it to their vtmost) are not loured: The leauening in both places must extend onely to whom it is intended: the subjects of regeneration in the one; the partners of sinne in the other: So our Sauour faith, Yee are the salt of the earth; Yet too much of the earth is vnseasoned: The trueth of the effect must bee regarded in these speeches not the quantity: It was enough for Saint *Paule* to shew them by this similitude, that grosse sins where they are tollerated haue a power to infect others: whether it be (as *Hierom.* interprets it) by ill example, or by procurement of iudgements: and thereupon the incestuous must be cast out: All this tends to the excōmunicating of the euill, not to the seperating of the good: Did euer *Paule* say, if the incestuous be not cast out, seperate from the Church. Show vs this, and wee are yours: Else it is a shame for you that you are not ours: If Antichrist holde many truths, and we but many, we must needes bee proud of your prayses: We holde all his truths, and haue shewed you, how we hate all his forgeries, no lesse then you hate vs: Yet the mistery of iniquity is still spun in the Church of England; but with a finer thred: So fine that the very eyes of your malice can not see it, yet none of our least motes haue escaped you:

M.Bredwell.

Hierom. In hoc
Ignoratis, quis
m.olo exemplo
possunt pluviam
intervire? Sed &
per z-nis de-
listum in omnē
populum Iude-
orum iram dei
legizamus adie-
nisse.

1.2.1.3.16.

you: Thankes bee to our good God, wee haue the
great mistery of godlinesse so fairely and happily
spunne amongst vs, as all, but you, blesse God with
vs, and for vs: As soone shall you finde charity and
peace in your English Church, as heresie in our
Church of England.

SECTION. XXX.

Whether our Prelacy be Antichristian.

Sep.
Where (say
you) are those
proud towers of their Vniuersall Hierarchy: You
answere roundly: One in Lambeth, another in Ful-
ham, &c. What Vniuersall? Did euer any of our
Prelates challenge all the world as his Diocese? Is
this simplicitie, or malice? If your Pastor tell vs that
as well a world as a Prouince, Let me returne it; If he
may be Pastor ouer a Parlour full: Why not of
a Citie: And if of a Citie, why not of a Nation?
But these you will proue vnruinated Towers of that
Babell: You aske therefore whether the office of
Archbishops, Bishops, and the rest of that ranke, were
not in Queene Maries daies, partes of that accursed
Hierarchy, and members of that man of sinne? Doubt-
leſſe they were: Who can deny it? But now (say you)
they haue the same Ecclesiasticall iurisdiction conti-
nued: This is your miserable Sophistry: Those Po-
ther the office
of Arch-bishoppes, Bishoppes, and the rest of that ranke, were not parts of that accursed
Hierarchy in queene Maries dayes, and members of that man of sinne? If they
were then as shoulderers and armes vnder that head the Pope, and ouer the inferiour
members; and haue now the same Ecclesiasticall iurisdiction deriuied and continued
vpon them, wherof they were posſeſſed in the time of Popery (as it is plaine they haue
by the firſt Parliament of queene Elizabeth) Why are they not ſtill members of that
body, though the head the Pope be cut off? 7. Arg. 1. Anſw. Counterpoſt.

pith

lish Arch-bishoppes, and Bishoppes and Clergie were members of Antichrift; not as Church-Governours, but as Popish: While they swore subiection to him, while they defended him, whiles they worshippt him aboue all that is called God, and extorted this homage from others, how could they be other but limmes of that man offinne: shall others therefore which defie him, resist, trample vpon him, spend their liues and labours in oppugnation of him be necessarily in the same case, because in the same roome? Let me helpe your Anabaptists with a sound Argument: The Princes, Peeres and Magistrates of the land in *Queene Maries* dayes were shoulders and armes of Antichrist; their calling is still the same; therefore now they are such: Your Master *Smith* vpon no other ground disclaimeth Infants Baptisme, crying out that this is the maine relique of Antichristianisme. But see how like a wise Master you confute your selfe: They are still members of the bodie, though the head (the Pope) bee cutte off: The head is Antichrist, therefore the body without the head is no part of Antichrist: Hee that is without the head Christ, is no member of Christ; so contrarily: I heare you say, the very Iurisdiction and office is here Antichristian, not the abuse: What? in them, and not in al Bishops since, and in the Apostles times? Alas, who are you that you should oppose al Churches & times? ignorance of Church-story, & not distinguishing betwixt substances and appendances, personall abuses, and callings, hath ledde you to this errour: Yet since you haue reckoned vp so many Popes, let me helpe you with more: Was there not one in Lambeth when Doctor *Crammer* was there? One in Fulham

*Character of the
beast ag. R.
Clifton.*

Arch-deacon.

when *Ridly* was there: One in Worcester when *Lati-
mer* was there? One at Winchester when *Philpot* was there? We will goe higher; Was not *Hilarius* at Arles, *Paulinus* at Nola, *Primasius* at Utica, *Euche-
pa passio in E-* *rius* at Lyons, *Cyrill* at Alexandria, *Chrysostome* at *pist.* *Constantinople*, *Augustine* at Hippo, *Ambrose* at *Ignat. ad Trall-
an. Euseb. l.3.* Milaine? What should I be infinite? Was not *Cypri-
an* at Carthage? *Euodius* and after him *Ignatius* in *S.
Johns* time at Antioch, *Polycarpus* at Smyrna, *Philip* at *Cesarea, James* and *Simeon* and *Cleophas* at Hierusalem, and (by much consent of Antiquity) *Titus* in *Creet*, *Timothy* at Ephesus, *Marke* at Alexandria: yea to be short, was there not every where in all ages, an allowed superiority of Church-Gouernours vnder this title? Looke into the frequent Subscriptions of all Councils, and their Canons? Looke into the Registers of all times, and finde your selfe aunswered: Let reverend *Caluin* be our Aduocate: I would desire no other words to confute you, but his: He shall tell you that euen in the Primitiue Church, the Presbiteris chose one out of their number in every City, whom they titled their Bishop, least dissention should arise from equality. Let *Hemingius* teach you that this was the practise of the purest Church: Thus it was euer, and if Princes haue pleased to annexe either large maintenances, or stiles of higher dignity, and respect vnto these, doe their additions annihilate them? Hath their double honour made vioide their callings? Why more then extreme needinesse? If *Aristotle* would not allow a Priest to be a tradesman, yet *Paul* could yeeld to homely Tent-making, if your Elders grow rich or noble, doe they ceaſe to bee, or beginne

Ex Euseb. Hier. Catalog script.
Epiphanius, &c.
Cal. Instit. l.4.
Hieron. Euagrio
Heming. Poteſt.
Eccles. clas. 3.
c. 10.

Hinc Ecclesiſ
purior ſecuta
tempora Apo-
ſtolorum, fecit
alios Patriar-
chas, quorum e-
rat curare ut
Episcopi cuiusq;
diocellos rite
eligerentur, ut
ſuam manu E-
piscopi ſinguli
probè auctorita-
ſtarent &c.
Arist. Pol. 7.
Potentia diuini-
arum, & pauper-
tatis humilitas
vel humiliorem
vel inſcriorem
Episcopum non
facit.
Hieron. Euag.

beginne to be vnlawfull? But in how many volumes hath this point beene fully discussed? I list not to gleane after their full Carts.

S E C T I O N . XXXI.

The iudgement and practise of other Reformed Churches.

From your owne Verdict you descend to the testimonies of all reformed Churches: I blushe to see so wilfull a flaundre fall from the penne of a Christian. That all Reformed Churches renounce our Prelacy as Antichristian, what one hath done it? Yea, what one forraine Diuine of note, hath not giuen to our Clergy the right hand offellowshippe? so farre is it from this, that *I. Alasco* was the allowed Bishoppe of our first Reformed strangers in this land, so farre that when your Doctor found himselfe vrged (by M. Spr.) with a cloud of witnessses for our Church and ministery, as *Bucer, Martyr, Fagius, Alasco, Caluin, Beza, Bullinger, Gualter, Simler, Zanchius, Junius, Rollocus*, and others, he had nothing to say for himselfe, but Though you come against vs with Horse-men and Chariots, yet wee will remember the name of the Lord our God, and turnes it off with the accusation of a Popish plea, and reference to the practise of the Reformed: And if therefore they haue so renounced it, because their practisereceives it not: VVhy like a true make-bate doe yo u not say, that our Churches haue so renounced their Gouernement? These sisters haue learned to differ, and yet to loue, and reuerence each other: and in these cases to enioy their owne formes, without prescription of necessity, or censure.

Sep.
And so do all
the Reformed
Churches in
the world (of
whose testi-
mony you
boast so loud)
renounce the
Prelacy of
England, as
part of that
Pseudo-Clergie,
and Antichri-
stian Hierar-
chie deriued
from Rome.

*Answ. Counter-
poyl. 3 consid-
P. 20. 7.*

Let reuerend Beza bee the Trumpet of all the rest;
 Beza. de ministr. Euang. c. 18. Cited also by D. Down p. 29. Heming. Iudicat ceteros ministros suis Episcopis obtent perare debere. Post. Eccles. c. 20.

who tells you that the Reformed English Churches cōtinue, vpheld by the authority of Bishoppes, & Arch-bishoppes, that they haue had men of that ranke, both famous martyrs, and worthy Pastors and Doctors: and lastly congratulates this blessing to our Church: or let Hemingius tell you the iudgement of the Danish Church: *Iudicat ceteros ministros &c.* it iudgeth faith he, that other ministers should obey their Bishoppes in all things, which make to the edification of the Church, &c. But what doe I oppose any to his name-Jesse, All? his owne silence confutes him en-ough in my silence.

S E C T I O N . XXXII.

Our Synodes determination of things indifferent.

There was neuer a more idle and beggerly cauill then your next: your Christian Reader must Article. 21. Sep. Infallibility of iudgement. It seemes the sacred (so cal- led) Synode, assumeth little lese vnto her selfe in her de- terminations: VVhat else are subiect to the constitutions of men? otherwise, how durst she decree so absolutely as she doth touching things reputed indifferent, *via*. that all men in all places must submit vnto them without exception, or limitation. Except she could infallibly determine, that these her ceremonies thus absolutely imposed, should edifie all men at all times, how durst she then impose them? To exact obedience in and vnto them, whether they offend or offend not, whether they edifie or destroy, were intollerable presumption.

Good.

Good and euill are either directly, or by necessarie sequell ordered by God: these are aboue humane power: VVhat haue men to doe, if not with things indifferent? All necessary things are determined by God, indifferent by men from God, which are as so many particulars, extracts from the generals of God: These things (faith learned *Caluyn*) are indifferent, and in the power of the Church: Either you must allow the Church this, or nothing. But these decrees are absolute, what lawes can be without a commaund? The law that ties not, is no law: No more then that (faith *Austyn*) which tyes vs to euill. But for all men, and all times? How for all? For none (I hope) but our owne, And why not for them? but without exception, and limitation: Do not thus wrong our Church: Our late Archbischopp (if it were not piacular for you to reade ought of his) could haue taught you in his publique writings, these ffeue limitations of inioyned ceremonies: First, that they be not against the word of God: Secondly, that iustification or remission of sinnes be not attributed to them: Thirdly, That the Church bee not troubled with their multitude: Fourthly, that they be not decreed as necessary, and not to be changed: And lastly, that men be not so tyed to them, but that by occasion they may be omitted so it be without offence and contempt, yow see our limits: but your feare is in this last, contrary to his. He stands ypon offence in omitting, you in vsing: As if it were a iust offence to displease a beholder, no offence to displease and violate authority: VVhat law could euer be made to offend none? Wise *Cato* might haue taught you this, in *Liuie*, that no lawe can bee

*Obligatio fine
coercione nulla.*

Reg. Iur.

*Non iura di-
cenda sunt, &c. e.
de Ciuat. l. 19.*

*Answ. to the
Admon. p. 279.
cited also by D.
Sparkes. p. 14.*

*Aug. Ep. 86.
In his enim re-
bus, de quibus
nihil certi statu-
it scriptura di-
uina, nos populi
Dei vel instituta
maiorum pro
lege tenenda
sunt.*

Liuius Decad. 4.

*1.4.
Nulla lex satis
commoda omni-
bus est, id modo
queritur, si ma-
iori parti & in
summa prodest.*

commodious to all: Those lippes which preserue knowledge, must impart so much of it to their hearers, as to preuent their offence: Neither must Law-giuers, euer fore-see what constructions will bee of their laws, but what ought to be: Those thinges which your consistory imposeth, may you keepe them, if you list? Is not the willing neglect of your owne Parlor-decrees punished with excommunication? And now what is all this to infallibilitie? The sacred Synod determines these indifferent rites for decency and comelinesse to be vsed of those, whom it concernes, therefore it arrogates to it selfe infallibilitie: A conclusion fit for a separatist.

You stumble at the title of sacred: euery straw lies in your way; your Calepinte could haue taught you what houses, Castles, religious businesses, olde

*cum confessissent age it selfe, haue this stile giuen them: And Virgill
sancti & religi-
os Episcopi. Bin.
Tom.1.p.239.*

*Sancta Synod.
Carthagi. 4. sub
Anastasio. 553.
Sancta & Paci-
fica Synod An-
tiochen. 1. p.
420.*

*Sancta dei & A-
vnder Anastasius: The holy and peaceable Synode
postolica Synodus
413.
Peruenit ad
sanctam syno-
dum can. Nic.
18.309.
Sanctasynod. La-
adiceana. 288.*

SECTION. XXXIII.

Sinnes sold in our Courts.

Some great men when they haue done ill, outface
their shame with enacting Lawes to make their
finnes lawfull. While you thus charge our practise,
you bewray your owne: Who hauing seperated
from Gods Church, devise slauders to colour your
finne: Wee must bee shamefull, that you may bee
innocent: You load our Ecclesiasticall consistories
with a shameles reproach: Farre bee it from vs to
justifie any mans personall finnes; yet it is safer fin-
ning to the better part: Fie on these odious compa-
risons: finnes as saleable as at Rome? who knowes
not that to be the Mart of all the world? Periuries,
murders, treasons are there bought & sold: when euer
in ours? The Popes Cofers can easily confute you a-
lone: What tell you vs of these, let me tell you: Mony
is as fit an aduocate in a consistory, as fauour or ma-
lice: These, some of yours haue complained of, as
bitterly, as you of ours. As if we liked the abuses in
Courts: as if corrupt executions of wholesome lawes
must be imputed to the Church, whose wrongs they
are. No lesse haynous, nor more true is that which
followeth. True Elders (not yours) should bee in-
deed ~~successors~~: This we call for, as vehemently (not
so tumultuously) as your selues.

present, that the Bishops institute, the Archdeacons induct, the Churces receive
and the Lawes both Ciuill and Ecclesiasticall allow and iustify Ministers vnapnt and
yeable to teach. *G. Job. Trou, and Excoate Ample, Insufficiency & vnpresidecy of Ministers.*

That

*Dispensations
with the lawes
of God and sins
of men.*

To let passe
your Ecclesi-
asticall consi-
stories wh ere-
in sins and ab-
solutions from
them, are as
veniall and
saleable as at
Rome. Is it not
a law of the
Eternall God,
that the Minis-
ters of the
Gospell, the
Bishops or El-
ders should be
apt and able
to teach? *1. Tim.*
3. 2. Tit. 1. 9. and
is it not their
greeuous sin
to be vnapnt
hereunto. *Eze*
56. 10. 11. And
yet who know-
not that the
Patrons a-
mongst you

*In sufficiency &
non residency
of Ministers.*

Sep.

Is it not a law
of the eternall
God that the
Elders should
feede the
flocke ouer
which they
are set, labou-
ring amongst
them in the
word and
doctrine? A&t.

20.18.1. Pet:
5.1.2. and is it
not faine to
omit this
duety?

Can. 34.

*M. Hooker 5. b.
Eccles. Pol.*

Pag. 26. 3.

*D. Down. of the
office and dig-
nity of the Mi-
nister.*

That they should feede their flockes with word
and doctrine, we require more then you: That Pa-
trons present, Bishoppes institute, Arch-deacons in-
duct some, which are vnable, we graunt and bewaile:
But that our Church-lawes iustifie them, wee denie,
and you slander: For our law (if you know not) re-
quires, that every one to be admitted to the Ministe-
ry, should vnderstand the Articles of Religion, not
canelly as they are compendiously set downe in the
Creede, but as they are at large in our booke of Ar-
ticles; neither vnderstand them onely, but be able to
proue them sufficiently out of the scripture; and that
not in English onely, but in Latine also: This coth-
petency would proue him (for knowledge) *And auar-
ice*: If this be not performed, blame the persons,
cleare the law. Profound Master *Hooker* telles you,
that both arguments from light of nature, lawes, and
statutes of Scripture, the Canons that are taken out
of ancient Synodes, the Decrees and constitutions of
sincerest times, the sentences of all Antiquity, and in
a word, euery mans full consent and conscience, is a-
gainst ignorance in them that haue charge and cure
of soules. And in the same booke; Did any thing
more aggrauate the crime of *Ieroboams* Apostasie,
then that hee chose to haue his Clergie the scumme
and refuse of his whole land: Let no man spare to
tell it them, they are not faithfull towards God; that
burden wilfully his Church, with such swarmes of
vnworthie creatures: Neither is it long, since a ze-
alous and learned Sermon dedicated to our present
Lord Arch-bishoppe by his owne Chaplaine, hath
no lesse taxed this abuse, whether of insufficiency, or
negligence

negligence(though with more discretion) then can be expected from your malicious penne : Learne henceforth not to diffuse crimes to the innocent.

For the rest : your *Baal* in our dispensations for *Dispensations for pluralities.* pluralities, would thus pleade for himselfe : First hee ^{Sep.} would bidde you learne of your Doctor to distin- ^{Plead not for} guish of finnes : finnes(faith he) are either controuer- ^{Baall. Your} tible, or manifest : if controuertible or doubtfull, ^{dispensations for Non-resi-} men ought to bear one with anothers different judg- ^{dency & plu-} ment; if they doe not, &c. they sinne : such is this : if ^{ralities of Be-} some be resolued, others doubt: and in whole vo- ^{nefices, as for} lumes plead, whether conuenience, or necessity: how ^{two, three, or} could your charity compare these with finnes euict- ^{more; yea tot} ed? Secondly, he would tell you that these dispensa- ^{quot, as many} tions are intended and directed, not against the of- ^{as a man will} fense of God, but the danger of humane lawes : not ^{hau e or can} securing from sinne, but from losse: But, for both ^{get are so ma-} these points of Non-residence and insufficiency, if ^{and finnes of} men. These you fought not rather strife then satisfaction : his things are too ^{laws of God,} Maiesties speech in the Confer. at Hampton Court, ^{impious to be} might haue staied the course of your quarrelous pen: ^{defended, and} No reasonable minde, but would rest in that grati- ^{too manifest} ous and Royall determination. Lastly, Why looke ^{to be denied.} you not to your owne Elders at home ? euen your ^{p.179.} handfull hath not auoided this crime of Non-resi- ^{counter rpoys.} dency : What wonder is it, if our world of men haue ^{Dift. 34. Can.} not escaped?

Can. sunt quidam Dispensatio Euangelio &c. De concess. prebend. Tit. 8. Can. Proposuit Secundum plenius inem potestatis de iure possumus supra ius dispensare. & Glossa paulo insr. Papa contra Apostolum dispensat. &c. Sum. confer. p. 52. MJVhites discou.

SECTION. XXXIII.

Our loyaltie to Princes cleared, their questioned.

YOV that confesse our wisedome and honesty, must now pleade for your owne : your hope is not more of vs, then our feare of you. To depose Kings and dispose Kingdomes is a proud worke: you want power, but what is your will? For excommunication it is cleare enough: While you fully holde that every priuate man hath as much power in this censure, as the Pastor; and that Princes must bee equally subiect with them to these their censures: Let any man now devise, if the Brownists could haue a King, how that King could stand one day vnexcommunicated? Or if this censure meddle onely with his soule, not with his Scepter: How more then credible is it, that some of your assemblies in Queene Elizabeths daies concluded, that shee was not (euen in our sense) supreame head of the Church, neither had authority to make lawes Ecclesiasticall in the Church:

Ibid.

Inquir. into Th. VVblite.
Sep.
Disposition of Kingdomes and Deposition of Princes.
You are wiser

It is well if you wil disclaime it: But you know your received position; That no one Church is superior to other: No authority therefore can reverse this

and I hope honester then thus to attempt, thogh that received maxime amongst you No ceremony, no Bishoppe; no Bishoppe, no King; sauors too strongly of that weed, but what though you be loyall to earthly Kings and their crownes, and Kingdomes, yet if you be Traytors and rebels against the King of his Church Iesu Christ, and the scepter of his Kingdome, not suffering him by his lawes and officers to reigne ouer you, but in stead of them do stoupe to Antichrist in his offices and ordinances: shall your loyaltie towards men excuse your treasons against the Lord? though you now cry never so lowd we haue no King, but Cæsar, Joh.19.15. yet is there an other King, one Iesu, which shall returne, and passe a heauy doome vpon the rebellious, Luc.19.27. These enemies which would not haue me reigne ouer them, bring them and slay them before me.

decree.

*Bar. ag. S yff.
In conf. of
Brown. p. 113*

Decree; your will may doe it: yea what better then rebellion appeares in your next clause? While you accuse our loyaltie to an earthly King, as treasonable to the King of the Church, Christ Iesus: If our loyaltie bee a finne, where is yours? If we be traytors in our obedience: what doe you make of him that commands it? VVhether you would haue vs each man to play the *Rex*, and erect a new gouernement, or whether you accuse vs as rebels to Christ in obeying the old: God blesse King *James* from such sub-^{p.36.} iects. But whose is that so vnsauorie weede; No Bishoppe, no King? Know you whom you accuse? let me shew you your aduersary; it is King *James* himselfe in his Hampton Conference: is there not now suspition in the word? surely you had cause to feare that the King would proue no good subiect: Belike, not to Christ: VVhat doe you else in the next, but proclaime his opposition to the King of K I N G S? or ours in not opposing his? As if we insight say with the Israelites. O Lord our God, other Lords besides ^{E.36.13.} thee haue ruled vs: If we would admit each of your Elders to bee so many Kings in the Church, wee should stoope vnder Christs ordinances: Shewe vs your Commission, and let it appeare, whether we be enemies, or you vsurpers; Alas, you both refuse the rule of his true Deputy, and set vp false; Let this fearefull doome of Christ light where it is most due: Euen so let thine enemies perish O Lord.

SECTION. XXXV.

Errours of Free-will, &c. fained upon the Church of England.

Sep.
*Parting stakes
with God in
conuerse.*
 Not to speake
of the error
of vniuersall
grace, and
consequently,
of freewill that
groweth on a
pace amongst
you, what doe
you else but
put in for a
part with God
in conuerse
though not
through free-
dome of will,
yet in a deuised
Ministery,
the meanes of
conuerse : it
being the
Lords peculi-
ar as well to
appoint the
outward Mi-
nistery of
conuerse, as
to giue the
inward grace.
 1. Cor. 3. 9.
 Deu. 32. 8
So it is ever.

Goe on to flauder: Euen that which you say you will not speake, you doe speake with much spight and no truth: VVhat hath our Church to doe with errours of vniuersall grace or freewill: Errors which her Articles doe flatly oppose: what shamelesnesse is this? Is shee guilty euen of that which shee condemnes? if so me few priuate iudgements shall conceiue, or bring forth an error, shal the whole Church doe penance? would God that wicked and heretical Anabaptisme, did not more growe vpon you then those errours vpon vs: you had more neede to defend, then accuse: But see Christian Reader, how this man dragges in crimes vpon vs, as *Cacus* did his Oxen: VVe doe (forsooth) part stakes with God in our conuerse: wherein? in a deuised Ministery: the meanes of conuerse; well fetcht about: There may be a Ministery without a conuerse; and (*& conuerso*) There may be a conuerse without a Ministery: VVhere now are the stakes parted? yet thus we part stakes (with the Apostle) that wee are Gods felow-labourers in this great worke: Hee hath separated vs to it, & ioyned vs with him in it; it is he (as we haue proued) that hath deuised our Ministery: yea your selfe shall proue it: it is his peculiar to appoint the outward Ministerie, that giues the inward grace. But hath not God giuen inward grace, by our outward Ministery? Your hearts shall be our witnesses:

VVhat

What will follow therfore, but that our Ministerie is his peculiar appointment?

SECTION. XXXVI.

Kneeling at the Sacrament of the Lords Supper.

OUR Kneeling you deriuie (like a good Herald) from the error of Transubstantiation: but to set downe the descent of this pedigree; will trouble you: wee doe vtterly denie it, and challenge your prooef: How new a fiction Transubstantiation is, appears out of *Berengaries* recantation to Pope *Nicholas*: The error was then so young, it had not learned to speake; shew vs the same noueltie in our kneeling: Till of late men held not the bread to be God; you are those of old they haue held it sacred: This is the gesture of reverence in our prayer at the receite, as Master *Burgess* well interpreted it, not of Idolatrous adoration of the bread. This was most what in the elevation: the abolishing wherof cleares vs of this imputation: you know we hate this conceit, why doe you thus force wrongs vpon the innocent? Neither are we alone in this vise: The Church of Bohemie allowes, and practises it: and why is this error lesse palpable in the wafers of Geneua? If the King should offer vs his

De Consecr. d. 2.
Ego Bereng.
Apol.
Sep.

Where (say) rotten heapes of Transubstantiating of bread? And where, say I, learned you your devout kneeling to or before the bread, but from that error of Transubstantiation? Yea what lesse can it insinuate, then eyther that, or some other the like Idolatrous conceipt. If there were not something more in the bread and wine then in the water at Baptisme, or in the words read or preached, Why should such solemn kneeing be so leuenerly pressed at that time, rather then vpon the other occasions: And well and truly haue your own men affirmed that it were farre lesse sinne, and appearance of an Idolatry that is nothing so grosse, to tye men in their prayers, to kneele before a Crucifixe then before the bread and wine, and the reason followeth, for that papists commit an Idolatry farre more grosse and odious in worshipping the bread, then in worshipping any other of their Images or Idols whatsoeuer. *Apol. of the Min. of Lincoln. Dioc. part. 1. pag. 66.*

hand to kisse, we take it vpon our kneees : how much more when the King of heauen giues vs his sonne in these pledges? But if there were not something more then iust reuerence, why do we solemnly kneel at the Communion not at Baptisme? Can you find no difference? In this(besides that there is both a more liuely and feeling signification of the thing represented) we are the parties, but in the other, witnesse: This therefore I dare boldly say ; that if your partner M. Smith should euer (which God forbid) perswade you to rebaptise, your fitteſt gesture (or any others at full age) would be to receiue that Sacramentall water, kneeling: How glad you are to take all scraps, that fall from any of ours for your aduantage? would to God this obseruation of your malitious gatherings would make all our reuerend bretheren wary of their censures: Surely, no idolatry can be worse then that Popish ~~απολατρεια~~. The Bread, and the Crucifixe, striue for the hieſt place; if we should therefore be ſo tyed to kneele before the bread, as they are tyed to kneele before the Crucifixe, their ſentence were iuft: They adore the Crucifixe, not wee the bread; they pray to the Crucifixe, not we to the bread, they direct their deuotions(at the beſt) by the Crucifixe to their Sauiour, wee doe not ſo by the bread, wee kneele no more to the bread, then to the Pulpit when we ioyne our prayers with the Ministers : But our quarrell is not with them; you that can approue their iudgments in diſlike, might leарne to followe them in approbation, and peaceable Communion with the Church : if there be a galled place you will be ſure to light vpon that, Your charitie is good: whatſoever your wiſe-dombe be.

Secr

SECTION. XXXVII.

*whether our Ordinary and Service-Booke, be made Idolles
by vs.*

Y E T more Idolatry? And which is more, New,
and strange; such (I dare say) as wil never be found
in the two first Commandements, Behold here two
new Idols, Our Ordinary, and our Service-booke, a
speaking Idoll, and a written Idoll. Calceuse hath one
strange Deity the diuell, Siberia many, whose people
worship every day what they see first. Rome hath
many merry Saints: but Saint Ordinary, and Saint
Service-booke, were never heard of till your Cano-
nization. In earnest, doe you thinke wee make our
Ordinary an Idoll? what else? You kneele deuoutly to
him when you receiue either the Oath or absoluti-

Adoring of Images.
To let passe
your deuout
kneeling vnto
your Ordina-
ry when you
take the Oath
of Canonickall
obedience, or
receiue absolu-
tion at his
hands, which
actions are re-
ligious) must
needs be religious adoration, what is the adoring of your truely humane (though
called Divine) seruice-booke in and by which you worship God, as the Papists doe by
their Images? If the Lord Iesus in his testament haue not commanded any such book,
it is accursed and abhominable: if you thinke he hane, shew vs the place where, that
we may know it with you, or manifest vnto vs that euer the Apostles vsethemselues
or commended to the Churches after them any such seruice-booke. Was not the
Lord in the Apostles time, and Apostolike Churches purely and perfectly worshipped,
when the Officers of the Church in their ministracion manifested the spirit of
prayer which they had receiued according to the present necessities and occasions
of the Church, before the least parcell of this patchery came into the world. And
might not the Lord now be also purely and perfectly worshipped though this prin-
ted Image, with the painted and carued Images, were sent backe to Rome, yea or cast
to hell from whence both they and it came? Speake in your selfe, might not the Lord
be intirely worshipped with pure & holy worship, though none other book but y holy
Scriptures were brought into the Church: If yea (as who can deny it that knowes
what the worship of God meaneth) what then doth your Service-booke there. The
word of God is perfect and admitteth of none addition. Cursed be he that addeth to
the word of the Lord, and cursed be that which is added, and so bee your great Idoll
the Communion Booke, though like Nabuchadnezzars Image some parte of the
matter be gold and siluer, which is also so much the more detestable by how much
aris the more highly advanced amongst you.

hand to kisse, we take it vpon our kneees : how much more when the King of heauen giues vs his sonne in these pledges? But if there were not something more then iust reverence, why do we solemnly kneel at the Communion not at Baptisme? Can you find no difference? In this (besides that there is both a more iuely and feeling signification of the thing represented) we are the parties, but in the other, witnesses: This therefore I dare boldly say ; that if your partner M. Smith should euer (which God forbid) perswade you to rebaptise, your fitteſt gesture (or any others at full age) would be to receiue that Sacramentall water, kneeling: How glad you are to take all scraps, that fall from any of ours for your aduantage? would to God this obſeruation of your malitious gatherings would make all our reuerend bretheren w^{or}ſy of their censures: Surely, no idolatry can be worse then that Popiſh ~~αρτολατρια~~. The Bread, and the Crucifixe, ſtrive for the hieſt place; if we ſhould therefore be fo tyed to kneele before the bread, as they are tyed to kneele before the Crucifixe, their ſentence were iuft: They adore the Crucifixe, not wee the bread; they pray to the Crucifixe, not we to the bread, they direct their deuotions (at the beſt) by the Crucifixe to their Sauiour, wee doe not ſo by the bread, wee kneele no more to the bread, then to the Pulpit when we ioyne our prayers with the Minifters : But our quarrell is not with them; you that can approue their iudgments in diſlike, might leарne to followe them in approbation, and peaceable Communion with the Church : if there be a galled place you will be ſure to light vpon that, Your charitie is good: whatſoever your wiſdom be.

S E C T -

SECTION. XXXVII.

*whether our Ordinary and Service-Booke, be made Idolles
by vs.*

YE T more Idolatry? And which is more, New, ^{Sep.} and strange; such (I dare say) as wil never be found ^{Adoring of Images.} in the two first Commandements, Behold here two new Idols, Our Ordinary, and our Service-booke, a speaking Idoll, and a written Idoll. ^{To let passe your devout kneeling vnto your Ordinary when you take the Oath of Canonickall obediencē, or receive absolution at his hands, which as the maine actions are religious) must} Calecuse hath one strange Deity the diuell, *Siberia* many, whose people worship every day what they see first. Rome hath many merry Saints: but Saint Ordinary, and Saint Service-booke, were never heard of till your Canonization. In earnest, doe you thinkē weē make our Ordinary an Idoll? what else? You kneele devoutly to him when you receive either the Oath or absolute-
needes be religious adoration, what is the adoring of your truely humane (though called Divine) service-booke in and by which you worship God, as the Papists doe by their Images? If the Lord Iesus in his testament haue not commanded any such book, it is accursed and abominable; if you thinkē he haue, shew vs the place where, that we may know it with you, or manifest vnto vs that euer the Apostles vied themselves or commended to the Churches after them any such service-booke. Was not the Lord in the Apostles time, and Apostolickē Churches purely and perfectly worshipped, when the Officers of the Church in their ministracion manifested the spirit of prayer which they had received according to the present necessities and occasions of the Church, before the least parcell of this patchery came into the world. And might not the Lord now be also purely and perfectly worshipped though this printed Image, with the painted and carued Images, were sent backe to Rome, yea or cast to hell from whence both they and it came? Speakē in your selfe, might not the Lord be intirely worshipped with pure & holy worship, though none other book but y holy Scriptures were brought into the Church: If yea (as who can deny it that knowes what the worship of God meaneth) what then doth your service-booke there. The word of God is perfect and admitteth of none addition. Cursed be he that addeth to the word of the Lord, and cursed be that which is added, and so bee your great Idoll the Communion Booke, though like Nabuchadnezzars Image some parte of the matter be gold and siluer, which is also so much the more detestable by how much it is the more highly aduanced amongst you.

on:

on. This must needs be religious adoration : is there no remedie ? You haue twise kneeled to our Vice-Chauncellour, when you were admitted to your degree ; you haue oft kneeled to your parents, and Godfathers to receiue a blessing, did you make Idols of them ? the partie to be ordained kneeles vnder the hand of the presbiterie : dooth hee religiouly adore them ? Of olde they were wont to kisse the handes of these Bishoppes, so they did to *Baal* : God and our Superiours haue had euer one and the same outward gesture : Though here, not the Agent is so much regarded ; as the action : if your Ordinary would haue suffered you to haue done this peece of Idolatrie, you had neuer separated.

*Paulus in vita
Ambro.*

But the true God-Bell and Dragon of England is the humane-Diuine-Seruice-Booke : Let vs see what ashes or lumpes of pitch this *Daniel* brings : Wee worship God in and by it, as Papists doe by their Images : In deed we worship God in, and by the prayers contayned in it : Why should we not ? Tell mee why is it more idolatry for a man to worship God in, and by a praier read, or got by hart, then by a praier conceiued ? I vtter both, they are both mine, if the heart speake them both, feelingly and deuoutly, where lies the Idoll ? In a conceiued prayer, is it not possible for a mans thought to stray from his tongue ? in a prayer learned by heart, or read, is it not possible for the heart to ioyne with the tongue ? If I pray therfore in spirit, and hartely vtter my desires to God, whether in mine owne wordes, or borrowed (and so made mine) what is the offence ? But (say you) if the Lord Iesus in his Testament haue not commanded any such

such Booke, it is accursed, and abominable: But say I: if the Lord Iesus hath not any where forbidden such a booke, it is not accursed nor abominable: Shew vs the place where, that we may know it with you: Nay, but I must shew you where the Apostles vsed any such seruice-booke: shew you mee, where the Apostles baptized in a Basen: or where they received women to the Lords table: (for your *διδόμων* 1. Cor. 11. will not serue) shew me that the Bible was distinguisht into Chapters and verles in the Apostles time: shewe mee that they euer celebrated the **Sacrament of the Supper** at any other time then evening, as your Anabaptists now doe: shew me that they vsed one prayer before their Sermons alwaies, another after, that they preached euer vpon a Text: where they preached ouer a Table: or lastly, shewe me where the Apostles vsed that prayer which you made before your last prophecy; and a thousand such circumstances, What an idle plea is this from the Apostolike times? And if I should tell you that Saint Peter celebrated with the Lords prayer, you will not beleue it: yet you know the Historie. But let the Reader know that your quarrell is not against the matter, but against the booke, not as they are prayers, but as stinted, or prescribed: Wherein, all the world besides your selues are Idolaters: Behold all Churches that were, or are, are partners with vs in this crime. Oh Idolatrous Geneua, and all French, Scottish, Danish, Dutch Churches: All which both haue their set prayers with vs, and approue them. *Quod ad formulam, &c.* as concerning a forme of prayers and rites Ecclesiastical (faith reuerend *Calvin*): I do great-

*Pa. 11. 2. 2. 2.
Clifton and
Smith.*
*AEgypti et bi
laute epulati
sum. post cenam
id faciunt.
Socr. 1. 5. 21.*

Platia. initio.

*Calvin. Ep. ad
Protest. Angl.
Ep. 37.*

ly allow that it should bee set and certaine, from which it should not bee lawfull for Pastors in their function to depart. Judge now of the spirit of these bold controllers, that dare thus condemne all Gods Churches, through the world as Idolatrous: but since you call for Apostolike examples: did not the Apostle *Paul* vse one set forme of appreciations, of benedictions? What were these but lesser prayers? The quantitie varies not the kinde: Will you haue yet auncienter precedents? The Priest was appointed of olde to vse a set forme vnder the law, Num. 6. 23. so the people, Deut. 26. 3. 4. 5. &c. 15. Both of them a stinted Psalme for the Sabbath, Ps. 92. What saith your Doctor to these? Because the Lorde (saith he) gaue formes of prayers and Psalmes, therefore the Prelates may: Can we thinke that *Ieroboam* had so slender a reason for his Calues? Marke (good Reader) the shifts of these men: This aunswrer calleth for examples, and will abide no stinting of prayers, because we shew no patternes from Scripture: We do shew patternes from Scripture, and now their Doctor saith, God appointed it to them of olde, must we therefore doe it? So, whether we bring examples or none, we are condemned: But Master Doctor, whom I beseech you should we follow, but God in his own seruices? If God haue not appointed it, you crye out vpon inuentions: if God haue appointed it, y^e very, we may not follow it: shew then where God did iuyned an ordinary seruice to himselfe, that was not ceremoniall (as this plainly is not): which should not be a direction for vs? But if stinting our prayers be a fault (for as yet you meddle not with our blasphemous

*Answe. to the
Minist. Counterp
237.*

counterp 236.

phemous Collects) it is well that the Lord's prayer it selfe beareth vs company, and is no small part of our Idolatrie: VVhich, though it were giuen principally as a rule to our prayers, yet since the matter is so heauenly, and most wisely framed to the necessity of all Christian hearts, to denie that it may be vsed intirely in our Sauiuors wordes, is no better then a fanaticall curiosnesse: yelde one and all; for if the matter be more diuine, yet the stint is no lesse faulty: This is not the least part of our patcherie: except you vnrift this, the rest you cannot. But might not God be purely and perfectly worshipped without it? Tell mee, Might not God bee purely and perfectly worshipped without Churches, without hou-ses, without garments, yea without handes or feete? In a word, could not God bee purely worshipped, if you were not? Yet would you not feeme a superfluous creature: speake in your selfe: Might not God be intirely worshipped with pure and holy worship, though there were no other booke in the world, but the Scripture? If yea, as who can denie it, that knowes what the worshippe of God meaneth? VVhat then doe the Fathers and Doctors, and learned Interpreters? To the fire with all those curious attes and volumes, as your Predecessors called them: Yea let me put you in minde, that God was purely and perfectly worshipped by the Apostolike Church before euer the new Testament was written: See therefore the idlenesse of your proofes; God may be serued without a prescription of prayer, but (if all Reformed Churches in Christendome erre not) better with it: The word of God is perfect, and admires no addition:

*Omnibus avictibus
bus gregis (id
est). Apostolis suis
debit morem
orandi, dimitte
nobis &c. Aug.
Ep. 89.*

Cursed were we, if we should add ought to it: Cursed were that which should be added: But cursed be they that take ought from it, and dare say, ye shall not pray thus, O V R F A T H E R, &c. Doe we offer to make our prayers Canonical, do we obtrude them as parts of Gods word? VVhy cauill you thus? VVhy doth the same prayer written adde to the worde, which spoken addeth not? Because conceiued prayer is commanded, not the other: But first, not your particular prayer: Secondly, without mention e.ther of conception, or memorie, God commaunds vs to pray in spirit, and with the heart: These circumstan-
 ces onely as they are deduced from his Generals, so are ours: But whence soeuer it please you to fetch our Booke of publique Prayer, from Rome or Hell; or to what Image soeuer you please to resemble it: Let moderate spirites heare what the pretious Iewell of England saith of it: VVee haue come as neere as we could to the Church of the Apostles, &c. neither onely haue we framed our doctrine, but also our Sacra-
 ments, and the forme of publique prayers accor-
 ding to their Rites and Institutions. Let no Iewe now obiect Swines-flesh to vs: Hee is no iudicious man (that I may omit the mention of *Cranmer, Bucer, Ridley, Taylor, &c.* some of whose handes were in it, all whose voices were for it) with whome one Iewell will not ouer-weigh tenne thousand Sepa-
 ratists.

Apolo^g. p. 170.

Acc^{ess}imus &c.

H Bar. ag. Giff.

SECTION. XXXVIII.

Marriage not made a Sacrament by the Church of England.

How did confirmation escape this number? how did Ordination? it was your ouer-sight, I feare, not your charity: some things seeme, and are not: such is this your number of our ^{Sen.} *Sacraments.* The number of sacraments seemes greater amongst you by one at the least, then Christ hath left in his Testament, and that is Marriage; which howsoeuer you doe not in expresse termes call a sacrament, (no more did Christ and the Apostles call Baptisme and the supper sacraments,) yet do you in truth create it a sacrament, in the administration and use of it. There are the parties to be married and their marriage, representing Christ and his Church, and their spirituall Vnion: to which mysterie, saith the Oracle of your seruice-Booke exprefly, God hath consecrated them: there is the Ring hallowed by the said ſacrament-Booke, (whereon it must be laid) for the Element; there are the wordes of consecration; In the name of the Father, and of the Sonne, and of the holy Ghost; there is the place, the Church; the time vniually, the Lords day; the Minister, the Parish-Priest. And being made as it is, a part of Gods worship, and of the Ministers office, what is it if it be not a sacrament? It is no part of prayer, or preaching, and with a sacrament it hath the greatest conſimilitude, but an Idoll I am ſure it is in the celebration of it, being made a Ministeriall duty and part of Gods worhippe, without warrant, call it by what name you will.

Sacrament: how oft, and how resolutely hath our Church maintained against Rome, that none but Christ immediatly can create Sacraments? If they had this aduantage against vs, how could wee stand? How wrongfull is this force, to fasten an opinion vpon our Church which shee hath condemned? But wherein stands this our creation? It is true, the parties to bee married, and their marriage represent Christ, and his Church, and their spirituall vnion: Beware least you strike God through our sides: what hath Gods spirit said, either lesse, or other then this? *Ephe.5.25.26.27. & 32.* Doth he not make Christ the husband, the Church his spouse? Doth he not from that sweet coniunction, and the effects of it: argue the deere respects that should bee in marriage? Or what doth the Apostle allude elesewhere vnto, when he saies (as *Moses of Eue*) we are flesh of Christs flesh, and bone of his bone? And how famous amongst the ancient is that reseimblance of *Eue* taken out of *Adams* side sleeping, to the Church taken out of Christs side sleeping on the Crosse? Since marriage therefore so clearely represents this mistery: and this vse is holy and sacred: what error is it, to say that marriage is consecrated to this mistery? But what is the Element: the Ring; These things agree not; you had before made the two parties to be the mattter of this Sacrament? What is the matter of the Sacrament, but the Element? If they be the matter, they are the Element; and so not the Ring; both cannot be; if you will make the two parties to bee but the receiuers; how doth all the mistery lie in their representation? Or if the Ring bee the Element, then all the mistery must

must be in the Ring, not in the parties: Labour to bee more perfect, ere you make any more newe Sacraments: but this Ring is laide vpon the seruice-booke: why not? For readinesse, not for holinesse: Nay, but it is hallowed(you say) by the booke: If it be a Sacramentall Element, it rather hallowes the booke, then the booke it: you are not mindful enough for this trade: But what exorcisimes are vsed in this hallowing? Or who euer held it any other then a ciuill pledge of fidelitie? Then follow the wordes of consecration: I pray you, what difference is there betwixt hallowing, and consecration? The Ring was hallowed before by the booke; now it must be consecrated: How idly? by what wordes? In the name of the Father, &c. These words you know are spoken after the Ring is put on: was it euer heard of, that a Sacramentall Element was consecrated after it was applyed? see how ill your flaunders are digested by you: The place is the Church, the time the Lords day, the minister is the actor, and is it not thus in all other reformed Churches aswell as ours. Behod, we are not alone: al Churches in the world(if this wil do it) are guilty of three Sacraments: Tell me, would you not haue marriage solemnized publicquely? You cannot mislike: though your founder seemes to require nothing here but notice giuen to witnesses, and then to bed: Well, if publicque; you account it withall, a graue and weighty businesse: therefore such, as must be sanctified by publike prayer: What place is fitter for publicke prayer then the Church? Who is fitter to offer vp the publike prayer, then the Minister? who should rather ioyne the parties in marriage, then

*Br. state of
Christians. 172.*

then the publique deputie of that God, who solemnly ioyned the first couple? who rather then he which in the name of God may bett blesse them? The pray-ers which accompany this solemnity are parts of Gods worshippe, not the contract it selfe: This is a mixt action, therefore compounded of Ecclesiasticall and ciuill: imposed on the Minister, not vpon necessity but expedience: neither essentiall to him, but accidentally annexed, for greater conuenience. These two friuolous grounds haue made your cauill eyther very simple, or very wilfull.

SECTION. XXXIX.

Commutation of Penance in our Church.

*Sep.
Power of In-
dulgences.*

Your Court
of faculties
from whence
your dispen-
sations and to-
lerations for
non-residen-
cie, and plura-
lity of Benefi-

ces are had.
together with
your commu-
ting of penan-
ces and abol-
uing one man
for another.
Take away
this power fr̄
the Prelats &
you main the

SEE if this man be not hard driuen for accusations when hee is faine to repeate ouer the very same crime, which hee had largely vrged before: All the world will know that you want variety, when you send in these twise-fodde Coleworts: Somewhat yet we finde new, Commutation of Penance; Our Courts would tell you, that here is nothing dispensed with, but some ceremonie of shame in the confession: which in the greater sort is exchanged (for a common benefit of the poore) into a pecuniary mu-
lēt; yet (say they) not so, as to abridge the Church of her satisfaction, by the confession of the offender: and if you graunt the ceremony deuised by them, why doe you finde fault that it is altered, or commuted by them? As for absolution, you haue a spight at it, be-
cause you sought it, and were repulsed: If the censures be but their owne (so you hold) why blame you

you the meninge of them in what maner seemes best to the authors: This power is no more a lime of the Prelacy, then our Prelacy is that beast in the Reuelation: and our Prelacy holdes it selfe no more Saint Iohns beast, then it holds you Saint Pauls beast.
Phil.3.2

SECTION. XL.

Oath ex officio.

Aske of auricular Confession; you send mee to our High Commission Court: these two are much alike: But here is also very absolute necessity of confession: True; but as in a case of iustice, not of strife to cleare a truth, not to obtaine ablolution: to a bench of judges, not to a Priests eare; Here are too many ghostly Fathers for an auricular Confession: But you wil inistake; it is enough against vs, that men are constrained in these Courts to confess against themselves: why name you these Courts onely? Even in others also oathes are vrged, not onely (*ex officio mercenario, but nobili*): The honourablest Court of Starre-Chamber giues an oath in a Criminall case to the Defendant; So doth the Chancerie, & Court of Requests: Shortly to omit forraigne examples how many instances haue you of this like proceeding in the common laws of this land? But withal you might learn that no Enquiry *Ex officio* may be thus made but vpō good grounds, as fame, scandal, vehement presumption, &c. going before, and giuing iust cause of suspicion: Secondly, that this proceeding is not allowed in any case of crime, whereby the life, or limites of the examined partie, may be endangered: nor yet, where

Sep.
Necessity of confession. / *shrifte*
In your high Commission Court very absolute, wher by the Oath Ex Officio men are constrained to accuse themselves of such things as whereof no man will or can accuse the; what necessity is laid vpon men in this case, let your prissons witnes D. Cofens his Apol.

D. Andr. de term. de Ture iurando itaxta.

O

there

Num.5.12.

Iob.7.19.

1.S.1.M.14.42.

G. John. &

M. Crud.

Trouble at Am-

berd p.132.

Non potest quis

in una causa

eodem momen-

to duas portare

personas, ut in

eodem iudicio

& accusator sit

& index. Optat.

Mileuit.1.7.

there is a iust suspition of future periury vpon such inforcement: Thus is the suspected wife vrged to cleare her honesty by oath: Thus the Master of the house must cleare his truth, Exod.22.8. Thus *Achan* and *Jonathan* are vrged to bee their owne accusers, though not by Oath: But if perhappes any sinister course be taken by any corrupt Iusticer in their proceedings: must this be imputed to the Church? Look you to your petty-Courts at home; which some of your owne haue compared in these courses, not onely to the Commission-Court of England, but to the Inquisition of Spaine: See there your Pastor defending himselfe to be both an accuser and Judge in the same cause: See their proceedings *Ex Officio* without Commission: and if your prisons cannot witness it, your excommunicatiōn may.

SECTION. XLI.

Holy-daisies how obserned in the Church of England.

Sep.
Profit of
Pilgrimages.
Though you
haue lost the
shrinies of
saints, yet you
retaine their
daisies and
those holy as

the Lords day, and that with good profit to your spirituall carnall Courts, from such as profane them with the least & most lawfull labour, notwithstanding the libertie of the six daisies labor, which the Lord hath giuen: & as much would the Masters of these Courts be stirred at the casting of these saints daisies out of the Calender, as were the masters of the possessed maid, whē the spirit of diuination was cast out of her, Act.16.19.

uice:

uice: The maine end of Holy-daiies is for the seruice
of God, and some, as Socrates sets downe of olde (*quo Socr. l.5. c.21.*
se a laborum contentione relaxent) for relaxation from *E. Et. 9.17.*
labor: if such daies may be appointed by the Church *Nehem. 12.27.*
(as were the Holy-daiies of Purim, of the dedication *1. Mac. 4.29.*
of the wall of Ierusalem, the dedication of the Temple) whose names should they rather beare (though *August. Ep. 44.*
but for mere distinction) then the blessed Apostles of *bellum colimor tuorum, nihil*
Christ: But this is a color only: for you equally con- *demn, ut numen*
demne those daies of Christ's birth, Ascension, Cir- *adorari quod*
circumcision, Resurrection, Annunciation, which the *fit factum &*
Church hath beyond all memory celebrated: what *conditum a Deo*
then is our fault? We keepe these holy as the Lords
daie: in the same manner, though not in the same
degree: Indeede, we come to the Church, and wor- *Que toto orbe*
shippe the God of the Martyrs and Saints: is this yet *terrarum, &c.*
our offence? No: but wee abstayne from our most *sicuti quoq; Do-*
lawfull labor in them; True, yet not in conscience of *mini passio &*
the day, but in obedience to the Church: If the *resurrectio & in*
Church shall indict a soleinne fast: do not you hold *celum ascensus*
it contemptuous to spend that day in lawful labour; *& aduentus*
notwithstanding that liberty of the sixe daies which *spiritus sancti an-*
God hath giuen? Why shall that be lawfull in a case *nuerari a so-*
of deiectio, which may not in praise and exultation? *lemnitate cele-*
If you had not loued to cauil, you would rather haue *brantur. Aug.*
accepted the Apologie, or excuse of our fister Chur- *Ep. 118.*
ches in this behalfe, then aggrauated these vncharita-
ble pleas of your owne: yet euen in this your owne
Synagogue at Amsterdame (if we may beleue your
owne) is not altogether guiltlesse: your handes are
still and your shoppes shut vpon festiuall daies; But
we accuse you not: would God this were your worst:

Churches of Fr.
& Flanders in
Harm. confes.
Th. JVWhites
Diſcoper. p. 19.

The Masters of our Courts would tell you, that they would not care so much for this dispossesſion, as that it ſhould be done by ſuch coniurers as your ſelue.

SECTION. XLII.

Our approbation of an unlearned Ministry disproved.

Sep.
Constrained and
approv'd igno-
rance.
If an ignorant
and vnpreach-
ing Ministry
be approv'd
amongſt you,
and the peo-
ple constrain-
ed by all
kinde of vio-
lence to ſub-
mit vnto it, &
therewith to
reſt (as what
is more vſuall
throughout
the whole
Kingdome)
then let no
modest man
once open his
mouth to deny
that ignorance
is constrained
amongſt you.
Conſer. at
Hamp.

YOur want of quarrels makes you ſtill runne ouer the ſame complaints : which if you redouble a thouſand times will not become iuft, may become tedious : God knowes how farre we are from approv'ing an unlearned Ministry : The protestations of our gratiouſ King, our Bifhoppes, our greatest Pa-trons of conformity in their publique writings, might make you ashamed of this bold aſſertion : we do not allow that it ſhould be, we bewaile that it will be: our number of Parishes compared with our number of Diuines, will ſoone ſhew, that either many Parishes muſt haue none, or ſome Diuines muſt haue manie Congregations, or too many Congregations muſt haue ſcarce Diuine-incumbents : Our Dread Soue-raigne hath promif'd a medicine for this diſease: But withall tels you that Ierusalem was not buiilt all on a day. The violence you ſpeake of is commonly in caſe of wilful contempt, not of honest and peaceable deſire of further iſtruction, or in ſuppoſall of ſome tolerable ability in the ministry forsaken : wee doe heartily pray for labourers into this haruest: we doe with that all Ifraell could propheſie: we publish the Scriptures, we Preach, Catechize, Write, and (Lorde thou knowest) how manie of vs would doe more, if we knew what more could be done, for the informa-tion

tion of thy people, and remedy of this ignorance ^{Englysh seruice.} which this aduersary reproves vs to approue. ^{Sep.}

We doubt not but the seruice said in our Parish-Churches, is as good a seruice to God, as the extemporarie deuotions in your Parlors : But it is an vndenknowne deuotion, you say : Through whose fault ? The Readers, or the Hearers, or the matter ? Distinct reading you cannot denie to the most Parishes : the matter, is easie Praiers, and English Scriptures : if the hearers be regardlesse, or in soime things dull of conceite, lay the fault from the seruice to the men : All yours are free from ignorance, free from wandering conceits : we annoy you not, some knowledge is no better then some ignorance, and carelesnesse is no worse then mis-regard. / seruice

SECTION. XLIII.

Penances inioyned in the Church of England.

Comming now to the Vaults of Popery, I aske for their Penances and Purgatorie ; those Popish penances, which presumptuous Confessors inioyned as satisfactorie, and meritorious vpon their bold absolutions : You send me to Sheet-penances and Purse-penances, the one, ceremonious corrections of shame, inioyned and adioyned to publicke confessions of vncleannes, for the abasing of the offender, and hate of the sinne : such like, as the auncient Church thought good to vse for this purpose. Hence they were appointed (as *Tertullian* speaketh) in sack-cloth and ashes, to craue the prayers of the Church,

incubare, corpus foribus obseware, prestybris aduolui, & aris Dei ad genicu'ari. Ieri. de l'exit.

^{Sep.} What are your sheete-penances for Adulterie, and all your purse-penance for all other sins ? then which though some worse in popery, yet none more comon.

Saco & cineri

to besmeare their body with filthynesse, to throwe themselves downe before Gods minister, and Altar; not to mention other more harde, and perhaps, no lesse ancient Rites; and hence, were those fие stati-
 ons of the Penitent, whereby hee was at last received into the body of his wonted Communion: The o-
 ther, a pecuniarie mulct imposed vpon some (not all,
Can on. Greg.
Neoces. Iur.
apox. Aug. 15
apox. 15 &c. you foulely flaundre vs) lesse hainous offences; as a
 penaltie, not as a penance: I hope you denie not: So-
 domy, Murther, Robberie, and (which you would
 not) theft it selfe, is more deepeley auenged: But did
 euer any of ours vrge either sheet or purse as the re-
 medy of Purgatory, or inioyne them to auoide those
 infernall paines? vnlesse we doe so, our penances are
 not Popish, and our answrer is idle.

SECTION. XLIV.

*The practises of the Church of England, concerning
 the Funerals of the dead.*

Sep.
 Touching Purgatory, though you deny the Doctrine of it and
 teach the contrary, yet how wel your practises
 sutes with it, let it be considered in these particulars.
 Your absoluing hath the body to doe with Purgatorie? Yet for the
 excommunicate after they bee dead, and before they may haue Christian buriall.
 body:

YOur next accusation is more ingeniously malici-
 ous; our Doctrine you graunt contrarie to Pur-
 gatorie: but you will fetch it out of our practise, that
 we may build that which we destroy: Let vs there-
 fore purge our selues from your Purgatorie: Wee
 absoluie men dying Excommunicate; A rare practise,
 and which yet I haue not liued to see: but if Law-
 makers contemne rare occurrents, surely accusers do
 not: Once is too much of an euill: Marke then, Doe
 we absoluie his Soule after the departure? No, what
 of men dying

body: d^e we by any absolution seeke to quit it from sinne? Nothing lesse, reason it selfe giues vs that it is vncapable either of sinne or pardon; To lye vnburied or to be buried vnseemely, is so much a punishment, that the Heathens obiect^{Aug. de Civitat. l.1.} it (though vpon the ha-
uocke and furie of Warre) to the Christians: as an argument of Gods neglect. All that authoritie can do to the dead Rebell, is to put his carkasse to shame, and denie him the honour of seemely sepulture: Thus doth the Church to those which will die in wilfull contempt. Those Grecian Virgines that feared not death, were yet restrained with the feare of shame after death: it was a reall not imaginarie curse of Iezu-^{Atheniensis de- creuerunt ne si quis Se interse- cisset si peliretur in agro Attica. &c.}
bel. The dogges shall eate Iezabel. Now the absolution (as you call it, by an vnproper, but malicious name) is nothing else, but a libertie giuen by the Church (vpon repentance signified of the fault of the late offender) of all those externall rites of decent Funerall: Death it selfe is capable of inequalitie, and vnseemeliness: Suppose a iust Excommunication: What reason is it, that he which in his life and death would be as a Pagan, should be as a Christian in his buriall? What is any, or all this to Purgatorie.

The next intimation of our Purgatorie, is our Christian buriall, in the place, in the maner: The place Holy ground, the Church, Church-yard, &c. The manner Ringing, Singing, Praying ouer the Corps. Thus therefore you argue, we burie the body in the Church, or Church-yard, &c. therefore we your singing the Corpse to the graue from the Church stile; your praying ouer or for the dead especially in these words, That God wold haften his kingdome, that we with this our brother (though his life were neuer so wretched and death desperate) and all other departed in the true faith of thy holy name may haue our perfect consummation both in body and soule.

Sep. hold.

hold a Purgatorie of the Soule; a proose not lesse strange then the opinion: We doe neither scorne the carkasses of our friends, as the old Troglodites: nor with the olde Egyptians respect them more, then when they were informed with a liuing soule: But we keepe a meane course betwixt both, vsing them as the remainders of dead men, yet as dead Christi-
ans: and as those which we hope one day to see glo-
rious: Wee haue learned to call no place holy in it
Camiteria.

Sleeping-places
Euseb.l.7.c.12.

τούς τοπούς
δρονούσιμα
κακαιαντηρ.
Splendida sume
sepulture tradi-

dit Eus.l.7.c.15
Curatio funeris,
conatio sepul-
tura, pompa
exequiarum,
m. agi sunt vi-
worum solatia
quam subfida
mortuorum.

Aug.de Ciuit
l.1.c.12.

Si enim paterna
vestia & annu-
liss. aucto char.

est posteris, nullo
modo ip/a sper-
nenda sunt cor-
pora. Aug de

Ciuit.l.1 c.13.

Orig.comtr.

Cell. l.8.

Rationalem a-
niam honora-
re didicimus,

&c.

Galienus thought he did them a great fauour (and so
they tooke it) when he gaue them the liberty not on-
ly of their Churches, but of their former burying-
places. In the same booke *Eusebius* commands *A-*
styrius a noble Senatour for his care, and cost of *Ma-*
rinus his buriall. Of all these Rites of Funerall, and
choice of place, we professe to hold with *Augustine*,
that they are onely the comforts of the liuing, not
helpes of the dead: yet as *Origen* also teacheth vs, we
haue learned to honour a reasonable (much more a
Christian) soule; and to commit the instrument or
case of it honourably to the graue. All this might
haue taught our answerer, that wee make account of
an heauen, of a resurrection; not of a Purgatory: But
we ring hallowed belles for the soule: Do not those
belles hange in hallowed Steeples too? and do we
not ring them with hallowed ropes? What fancie is
this? If Papists were so fond of olde: their folly and
their belles (for the most part) are both out of date;

we

we call them soule-bels, for that they signify the departure of the soule, not for that they helpe the passage of the soule. This is mere boyes-play: But wee pray over, or for the dead; Doe wee not sing to him also? Pardon me, I must needs tell you, here is much spight, and little wit. To pray for the consummation of the glorie of all Gods elect: What is it, but Thy Kingdome come? How vainely doe you seeke a knot in a rush, while you cauil at so holy a petition? Goe and learne how much better it is, to call them our Brothers, which are not, in an harmelesse ouer-weening, and ouer-hoping of charity: then to call them no brothers, which are in a proud and censorious vncharitableness: you cannot be content to tel an vntruth, but you must face it out: Let any Reader judge how farre our practise in this, hath dissenting from our doctrine; would to God in nothing more: Yes (saith this good friend) in the most other things; our wordes profess, our deeds denie: at once you make vs hypocrites, and your selues Pharises. Let all the world know, that the English Church at Amsterdam professeth nothing which it practiseth not: we may not be so holy, or so happy.

Generality is a notable shelter of vntruth: Manie
moe, you say, Popish deuises, yet name none, No, you
cannot. Aduanced aboue al that is called God?sure-
ly this is a paradoxe of slauders: you meant at once
to shame vs with falshoode, and to appose vs with
other things, like Harpe and Harrow. In word you profess many truthes, which in
deede you denie.

These and many mo popish deuises (by others at large discouered to the world)
both for pompe and profit, are not onely not rased and buried in the dust, but are
aduanced amongst you, aboue all that is called God.

Riddles: we say to the highest, whom haue wee in heauen but thee? and for earth, your selfe haue granted we giue too much to Princes, (which are earthen Gods) and may come vnder *Pauls* (*was nCaqua*). Eyther name our Deity, or craue mercy for your wrong: certainlye, though you haue not remorse, yet you shall haue shame.

SECTION. XLV.

The Churches still retained in England.

Sep.
You are farre
from doing to
the Romish
Idols, as was
done to the
Ægyptian I-
dols *Mythra*
and *Serapis*,
whose prie-
ses were expelled
their Minis-
try and Monu-
ments exposed
to vtter scorn
and desolati-
on, their Tem-
ples demolish-
ed and razed
to the very
foundation.
Socrat. Hist.
Eccles. d. 5. c.
16. 7.
Bed. b. 8. Ecc.
1. 1. cit. Gregor.
Eg. Aug. 5. c.
30. & Edil-
berto regi c. 22. Contra sibi &c. Sed & Harciconū templū a statu a Constantino. Eg. b. 1. 3. c. 6. 3.

THE Maiesty of the Romish Petty-gods (I truely told you) was long agone with *Mythra* and *Serapis*, exposed to the laughter of the vulgar: you straine the comparison too farre; yet we follow you: Their Priests were expelled: for (as your Doctor yeeldeth) other Actors came vpon the same Stage: others in religion, else it had beene no change: Their Ministry and Monuments exposed to vtter scorne: Their Masses, their oblations, their adorations, their iuocations, their anoylings, their exorcizings, their shrift, their absolutions, their Images, roode lostes, and whatsoeuer else of this kind: But the Temples of tholde Heathens were demolished and razed: Here is the quarrell: ours stand still in their proude Maiesty: Can you see no difference betwixt our Churches and their Temples? The very name it selfe (if at least you haue vnderstood it) Kirke or Church (which is nothing but an abbreuiation of *hupetan* the Lords house) might haue taught you, that ours were dedicated to God, and theirs to the Diuel,

in their false gods: *Augustine* answeres you, as direct-
ly, as if he were in my roome: The Gentiles (faith he)
to their Gods erected Temples, we not Temples vnto
to our Martyrs, as vnto Gods, but memorials as vnto
dead men, whose spirits with God are still liuing:
These then if they were abused by Popish Idolatry,
is there no way, but downe with them, downe with
them to the ground? Well fare the Donatists yet,
your olde friends; they but washed the walles that
were polluted by the Orthodoxe. By the same token
that *Optatus* askes them, why they did not wash the
bookes, which ours touched, and the heauens which
they lookt vpon: What, are the very stones sinfull?
what can be done with them? The very earth where
they shoulde lie on heapes would be vncleane: But
not their pollution angers you more, then their
proud Maiestie: What house can be too good for the
maker of all Things? As God is not affected with
state, so is he not delighted in basenesse. If the pompe
of the Temple were ceremoniall, yet it leaues this
morality behinde it, that Gods house should be de-
cent, and what if goodly? If we did put holines in the
stones, as you d^e o vncleanenesse, it might be sinne to
be costly: Let mee tell you, there may bee as much
pride in a clay wall, as in a carued: Proude Maiestie is
better then proud basenesse: The stone or clay will
offend in neither, we may in both: If you loue Cot-
tages, the auncient Christians with vs, loued to haue
Gods house stately, as appeares by the example of
that worthie Bishoppe of Alexandria, and that grati-
ous *Constantine*, in whose daies these sacred piles be-
gan to lift vp their heads vnto this enuyed height:

*Avg. de ciuit. I. 8
c. 27.*

*Hocker 5. b. c. 13
Id Aug. contr.
Max min.*

Arian.

*Noame si tem-
plum &c.*

*Optat. Milen-
t in lib. 6. Lan-
tis proculdubio*

*palliar. Iudicatu-
quid de codicis*

bis fecitlis:

*Aut utra mihi
lauante aut, &c.*

*Sⁱ quod tangit
aspeccus lauan-
dum est, ut pari-
ctes. &c. Vide-*

*imus rectum, vi-
dimus & calum*

*&c. hec a vobis
lauari non
possum.*

Athanas. Apol.

Euseb. de vita

conf.

Ortho Friesing. L.

Take you your owne choice, giue vs ours : let vs neither repine, nor scorne at each other.

SECTION. XLVI.

The Founders and Furnitures of our Churches.

Sep.
But your temples especially your Cathedrall and mother Churches stand still in their proude Maisticall possessed by Arch-Bishops and Lord-bishops like the Flamins and Arch-Flamins amongst the Gentiles, from whom they were derived. *Lumb. lib. 4 d. 1.* you tolde vs, that our Prelacy came from that Anti-*24. Ifsid. l. 7. Et. 11. mol. cap. 12.* christ of Rome, now from the Flamins of the Heathen: Both no lesse, then either: If you cannot bee true, yet learne to be constant. But what meane you to charge our Churches with carued and painted Images? It is wel you write to those that know them; as carued and paynted Images, massing Copes and surplices, chaunting and Organ-musick, and many other glorious ornaments of the Romish Harlot, by whch her Maisticall is commanded to, and admired by the vulgar, so farr are you in these respects for being gone, or fled, yea or crept either, out of Babylon. *Theophilus Ep. sc. ex am exercit. flatas deorum confrangeret, unam integrum seruari iugit. eamque in loco publico erexit ut Gentiles tempore progreidente una inficiantur se huic simili Deo cultu. Ammonius Grammaticus hoc de re valde d seruicatus Dixit grauem glagam religioni Grecorum infi. Elam, quod illa was flatu non cuerteret. Socrat. l. 5. c. 16.*

Why

Why did you not say wee bow our knees 'to them, and offer incense? perhaps you haue espied some old dustie statue in an obscure corner, couer'd ouer with Cob-webs, with halfe a face, and that miserably blemished, or perhaps halfe a Crucifixe inuerted in a Church-window, and these you surely noted for English Idols: no lesse dangerous glasse you might haue seene at Geneua, a Church that hates Idolatrie, as much as you doe vs: What more? Massing copes and Surplices: some copes (if you will) more Surplices, no Massing: Search your Bookes againe; you shall finde Albes in the Masse, no Surplices: [As for Organ-musick, you should not haue fetch't it from Rome, but from Ierusalem: In the Reformed Church at Middleburgh, you might haue found this skirt of the Harlot: which yet you grant at least crept out of Babylon; Judge now (Christian reader) of the weight of these grand exceptions: and see whether ten thousand such were able to make vs no Church, and argue vs not only in Babilon, but to be Babilon it selfe: Thus Babilonish we are to you, and thus Sion-like to God: euerie true Church is Gods Sion: euerie Church that holdes the foundation is true, according to that golden rule, Ephes. 2. 21. Euery building that is coupled together in this corner stone, groweth unto an holy Temple in the Lord: No aduersarie either man or Diuell can confound vs, either in our evidences, or their owne Challenges: wee may be faulty, but we are true: And if the darknes you finde in vs be light, how great is our light?

Sep.
Now if you be thus Babylonish where you reput your felues most Sion-like, and thus confounded in your owne evidence, what defence could you make in the things wherof an aduersary would challenge you: If your light be darkenesse, how great is your darknesse?

SECTION. XLVII.

On what ground separation or Ceremonies was objected.

Sep.
But for that
not the separa-
tion but the
caufe makes
the schismati-
cke; and leaſt
you ſhould
ſeeme to ſpeak
cuill of the
thing you
know not, and
to condemne
a caufe vn-
heard, you lay
downe in the
next place the
ſuppoſed caufe
of our ſe-
paration, againſt
which you
deale as infuf-
ſiciently. And
that you pre-
ferred to bee,
none other
then your con-
ſorting with the Papist in certaine Ceremonies: touching which and our ſeparation
in regard of them thus you write.

HE that leaues the whole Church in a groſſe and wilfull error, is an hereticke; he that leaues a particular Church for appendances is a ſchismaticke: ſuch are you, both in the action, and caufe: The act is yeelded, the caufe hath beene in part ſcanned, ſhall be more: This I vainely pretended, to be our conſolting in ceremonies with the papifts: Behold here the groſſe of your loude challenge of my ignorance: Ignorance and of your judgement and praſtice: Here is my abuſe to condemne of you, of my Reader: and, how durſt I? Good words (M. R.) What I haue erred, I will confeſſe: I haue wronged you indeed: but in my charity: I knew the cause of Browniſme, but I knew not you: For (to ſay ingenuously) I had heard and hoped, that your caufe had beene leſſe desperate; My intelligence was, that in diſlike of these ceremonies obtruded, and an hope- leſnes of future libertie, you and your fellowes had made a ſecession, rather then a ſeparation from our Church; to a place, where you might haue ſcope to

M.H. If you haue taken but the least knowledge of the grounds of our judgement and practise, how dare you thus abuse both vs and the reader, as if the onely or chiefe ground of our separatiō were your popish ceremonies: but if you go 'only by guesse having never so much as read our ^{one} treatise published in our deſceſſe, & yet stick not to ſatiate this your censorious doom both uppon vs & it; I leauie it to the reader to judge whether you haue beeene more lauish of your censure or credit. Most vnjuſt is the censure of a cauſe vndeſſtōd, though in it ſelſe never ſo blame-worſhy, which nevertheless may be praiſe-worſhy, for ought he knowes that censures it.

pro-

professe, and opportunity to injoy your owne concites: whence it was, that I tearmed you Ringleaders of the late separation, not followers of the first, and made your plea against our Church, imperfection, not falsehood: I hoped you, as not ours, so not theirs: not ours in place, so not quite theirs in pieuish opinion: I knew it to be no new thing for men inclining to these fancies, to beginne new Churches at Amsterdam, seuerall from the rest: witnesse the letters of some (sometimes yours) cited by your owne pastor: I knew the former separation, and hated it; I hoped better of the latter separation and pittyed it: My knowledge both of * Master Smith whome you followed, and your selfe, would not let mee thinke of you, as you deserued: How durst I charge you with that, which perhaps you might disauow? It was my charity therefore, that made my accusations easie: it is your vncharitablenes that accuses them of ignorance. I knew why a Brownist is a true schismaticke; I knew not you were so true a Brownist. But why then did I write? Taking your seperation at best: I knew how iustly I might take occasion by it to dissuade from seperation: to others good, though not to yours: Now I know you better, or worse rather, I thinke you heare more: Forgiue me my charity, and make the worst of my ignorance. I knew that this separation (which now I know yours) stands vpon foure grounds: as some beast vpon foure feete. First, God worshipped after a false manner, Secondly, Prophane multitude received, Thirdly, Antichristian Ministry imposed, Fourthly, subiection to Antichristian Gouvernement: The ceremonies are but as some

*Inq into M.
VVbit.*

* *VVhich vpon
the Lords prayer
hath confuted
some positions of
that sect.*

*Barclay. Grecian
passion.
PCH. Exam.*

one paw in euery foote: yet if wee extend the word to the largest vse, diuiding all Religion into ceremonie, and substance: I may yet, and do auerre, that your separation is merely grounded vpon Ceremonies.

SECTION. XLVIII.

Estimation of Ceremonies, and subiection to the Prelates.

AND touching ceremonies; you refused them formerly, but not long: and when you did refuse them, you knew not wherefore; for immediately before your suspension, you acknowledged them to be things indifferent, and for matter of scandall by them the ceremonie here spoken of, howsoeuer we haue formerly refus'd them, submittitg (as all for company? But refusing them, you subinitted to please the people, or as *Simon Magus* was baptiz'd to the Prelates spirituall Iurisdiction: there was your crime; this was your Camell, the other your Gnats: Did euer any Prelate challenge spirituall rule ouer your conscience?

This they all appropriate to the great Bishoppe of our soules: and if other; graunt them as your malice and faineth: what sinne is it to be the subiect of a Tyrant? yet are we verily perwaded now vpon more grace, refusing the Prelacy, you haue of them, and so were before we separated, that they are but as leaues of that tree, and as badges of that man of sinne, whereof the Pope is head, and the prelates shoulders. And so we for our parts see no reason why any of the Bishops sworne seruants (as all the Ministers in the Church of England are Canonically) should make nice to weare their Lords liueryes. Which ceremonies notwithstanding wee know wel enough, howsoeuer you for aduantage extenuate, and debase them vnto vs, to be aduanced, and preferred in your Church, before the preaching of the Gospell.

bran-

branded the ceremonies: So you did before your separation: Tell vs how long was it after your suspension, and before your departure, that you could haue beene content (vpon condition) to haue worne this linnen badge of your man of sinne? Was not this your resolution, when you went from Norwich to Lincoln-shire, after your suspension? Denie it not; my witnessesse are too strong. But let vs take you as you are: these ceremonies, though too vile for you, yet are good enough for our Ministers of England: As if you said, Lord, I thanke thee, I am not as this Publican: Why, for our Ministers? Because, those are the Liueties, and these the sworne seruants of the Antichristian Bishoppes: We haue indeede sworne obedience to our Ordinarie, in honest and lawfull commaundements, but seruice to Christ: But dooth all obedience imply seruitude? This obedience is, as to spirituall Fathers, not to Masters: yet so are wee the seruants of Christ, that we are ready to give our seruice to the least of his Saints: Thus vile will wee be for God: How much more to those whom God hath made (as Hierom saies) *Principes Ecclesiae*: whiles they command for God: What doe we herein, but that which Epiphanius vrged of olde against *Aerius*? What but the same which Ignatius (that holy and old Martyr) requires (not once) of all Presbyters, and offers the ingagement of his owne soule for vs in this acte.

As for our ceremonies, aggrauate them how you can for your aduantage, they are but ceremonies to much as Reede nor any part of the building (as you pretend) should ouerturne the best builders amongst you as they doe.

vs:

1. Cor. 4.1.
Hierom in Ps.

44
Heming. Class. 3
Potest. Eccles. 6.

10
Vt cuique suis
clerus & sua
plebs in his que
Dominis sunt,
p[er] obsequen-
tia. Igit[ur]. Ep[istola].
ad Tarsenf.

Sep.

vs: and such, as wherein we put no holinesse, but order, decency, conuenience: But they are preferred (you say) in our Church, before the preaching of the Gospell: A most wrongfull vntruth; VVee holde preaching an essentiall part of Gods seruice, ceremonies none at all: The Gospell preached we holde the life and soule of the Church, Ceremonies eyther the Garment, or the lace of the Garment: The Gospell preached we hold the Foundation and VVals, Ceremonies hardly so much as Reede, or Tile: But how then (lay you) haue they ouerturned our best builders? This is a word of rare fauor: I had thought you had held vs all ruiners, not builders: Or if builders; of Babel, not of Hierusalem: in which worke, the best builders are the worst. Those whose hand hath beene in this act would tel you, that not so much the Ceremonies are stood vpon, as obedience: If God please to trie *Adam* but with an Apple, it is enough: VVhat doe we quarrel at the value of the fruit, when we haue a prohibition? *Shimei* is slaine: what merely for going out of the Citie? the act was little, the bond was great: what is commaunded matters not so much, as by whom; insult not, wee may thanke your outrage for this losse.

Sep.
The proportion
on betwixt
Zoar & them
holdest well:
Zoar was a neighbour vnto Sodome both in place and sinne, and obnoxious to the same destruction with it: and it was *Lots* error to desire to haue it spared, Gen. 19. 15, 18, 19, 20 and so he never found rest nor peace in it, but forsooke it for feare of the same iust judgement, which had ouertaken the rest of the Cities, ver. 30. The application of this to your ceremonies I leaue to your selfe, and them to that destruction, to whch they are deuoted by the Lord.

Comparison

Comparison to goe on foure feete, is not worthy to goe vpon two: Zoar was neere to Sodome, not part of it: Zoar was referued when Sodome was destroyed: Zoars neerenesse to the place where Sodome stood, needed not haue giuen *Lot* cause of remoueall. Zoar might safely haue beene the harbour of *Lot*: his feare was for want of faith: God promised him and the place security: the far-fetcht application therfore of the wickednesse of Zoar to our Ceremonies might wel haue been forborne and kept to your selfe: much lesse needed you (like some Anti-*Lot*) to call for fire and Brimstone from heauen vpon your Zoar.

*Fidem Domino
habere debuerat
qui se eam
seruaturum
propter cum-
dixat. Mercer.
in Genes.*

SECTION. XLIX.

The state of the Temple, and of our Church in resemblance.

HOW you would haue behaued your selfe in the Temple to the mony-changers: you will aunswere when we proue our Church to be Gods Temple, built of that matter, and in that form which God hath prescribed: and here you send vs to 1. K. 5. 17. & 2. Chr. 2. 8. Ignorantly; as if *Salomons* Temple had stood till Christs time: when neither the first, nor second (though called *Beth Gnolam*) out lasted more than you proue your Church to be the Temple of God, compiled and built of spiritually-hewen and liuely stones 1. Kin. 5. 17. 18 & 6. 7. 1. pet: 2. 5. and of the Cedars, Firs, and Thyne trees of Lebanon. 2. Chr. 2. 8. framed and set together in that comely order which a greater then *Salomon* hath prescried: vñ which God hath promised his presence. But whilst we take it to be (as it is) a confus'd heape of dead and defiled, and polluted stones, and of all rubbish, of Bryers and brambles of the wildernesse, for the most part, fitter for burning then building, we take our selues rather bound to shew our obedience in departing from it, then our valour in purging it, and to follow the prophets councel in flying out of Babylon, as the bee goats before the flock, Ier. 50. 8

Sep.

*How we wold
haue behaued
our selues in
the Temple,*

*where the mony-changers
were, and they
that folde*

*Doues, we shal
answre you,*

then foure hundred yeares : Or as if the Market had
beene vnder the very roofof that Temple : whether
Herods were built of the same matter with *Salomons* ,
and in full corespondence to it, I dispute not : it was
certainely dedicated to Gods seruice, and that (which
you would hardly digest) in a solemne anniuersary
holy-day ; though not erected vpon the word of any
Prophet. But to let passe Allegories: we must proue
our selues the true Church of God : Thus we doe it:
VVe are true Christians, for we were baptizied into
the name of Christ ; we truely professe our continu-
ance in the same faith, into which we were baptizied:
we ioyne together in the publique seruices of God :
we maintain euery point of the most ancient Creeds:
wee ouerthrowe not the foundation by any conse-
quence, therefore what euer is wanting to vs, what
euer is superfluous, in spight of all the gates of Hell,
we are the true Church of God. Let me aske you:
VVere not the people of the Iewes in the Prophets
and in Christs time a confused heape of dead and de-
filed, and (for I will vse your Tautologies) polluted
stones, and of all rubbish, of Bryers and brambles of
the VVildernes, for the most part fitter for burning
then building? Can we be worse then they? If wic-
kednesse can defile a Church, they shal iustifie vs: did
either those Prophets or our Sauiour, rather shewe
their obedience to God in departing from it, then
their valour in purging it: you haue well imitated
these heauenly patternes, But what? Can your chari-
ty finde nothing but rubbish? Not one square stone,
not one liuing? You will bee iudging till God iudge
you: if you take not heede of these courses, you will

so runn with the Hee goates, that you wil stand with the Goates on the left hand: That God, whose place you haue vsurped, giue you more wisedome and loue.

SECTION. L.

whether Ministers should endure themselves silenced.

THE valour of our most zealous Reformers hath truly shewed it selfe in yeeldance: As in Duels, so here, he is the most valiant that can so master himselfe as not to fight: you according to the common opinion of Swaggerers, blame the peaceable of cowardise, and accuse them of suffering. Behold a newe crime: That they suffer themselves to be driuen out: Sep. And what I pray you is the valour which the best VVhat should they haue done? Should they haue taken armes, and crie the sword of God, and *Gedion*? hearted and most zealous Reformers a- You that wil not allow a Prince to compell subiects, VVill you allow subiects to compell Princes? God forbidde: This were high Treason against Gods anointed: what then? Should they approue the Ceremonies by subscription, by practise? This you exclaime vpon as high Treason against the highest: VVhat yet more? Should they haue preached with their mouthes stop't? This is it, which you haue learned of your founder, and through not many handes received, and required with no lesse violence: Clamour and tumult is that you desire; still let our sinne and subscription, by the Mony-changers, the Chancellors and Officials, which sell finnes like Doues; and by the chiefe priests the Bisshoppes which set them on worke? so farre are the most zealous amongst you from driving out the Mony-changers, as they themselves are driuen out by them, because they will not change with them to the vnuost farthing. *Bar Refor, without Tar.*

Ceremonies, out with the two Ringed Whippe of.

be peaceable obedience, yours fury and opposition. Your headstrong conceit is, that it is a sinne to be silenced: Men must preach euen when they may not: all times, before you, would haue wondred at this Paradoxe: For how euer the Apostles, which had not their calling from men, would not be silenced by men, yet wee finde that all their successours held that those hands which were layd vpon their heads, might be laid vpon their mouthes: looke into all Histories: Those Constitutions (which though not Apostolike (yet were auncient) in the seventh Canon punish a Bishop or Presbiter, that vpon pretence of Religion separates from his wife, with deposition: and if any Presbiter shall shift his charge without licence (τότον καλεομενον μηκέτι λειτουργον) and lastly inflicts the same penalty vpon fornication, adulterie, periury.

*Vee charge
him not to serue
any more.*

So can. 15.

Can. 25.

*Cum compertū
fuerit depona-
tur. Can. 10.*

*De Clericatus
honore pericli-
tabitur. Can. 2.*

*E clero depona-
tur & sit alienus
a Canone. Can.*

17. et Can. 18.

*A ministerio
cessare debuerit
concil. Sardic.*

c. 4. Cōcil. Carth.

4. c. 48. & 56.

57. Leo. Ep. 1.

Seit. 5.

Cypr. l. 3. Ep. 9.

Socr. l. 2. c. 21.

The great Nicene Councils take the same order with some misliked Bishops, and Presbiteres in diuers Canons: *Gaudentius* in the Councell of Sardi, takes it for graunted, that a Bishop may by Bishops be deposed: so the second Councell of Carthage, *Can. 13.* so the fourth Councell of Carthage more then once imposes degradation: so *Leo* the first threatens to put some offending persons from the office of their Ministrie: so (that I may not be endlesse) blessed *Cyprian* aduises *Rogatianus* a good olde Bishop, which was abused by a malapert Deacon, by the authority of his Chaire to right himselfe, and either to depose, or suspend the offender. *Leontius* in *Socrates*, is depriued of his Priesthood: yea, what Councell or Father giues not both rules and instances, of this practise? See how farre the auncient Church was from these tumults.

tumultuous fancies : No, no, (M.R.) we well finde, it
is doing that vndoes the Church, not suffering : If
your fellowes could haue suffered more, and done
lesse, the Church had bin happy : As for our Church
officers, you may raile vpon them with a lawlesse
safety : there is a great ditch betwixt you and them :
else you might pay deare for this sinne of slandering
them with their cheape peny-worths : How idly doe
you insult ouer those, whom your Mony-changers
haue driuen out of their Pulpits : When you confesse
(after all your valour) that they haue driuen you both
out of Church and Country : who can pitty a mis-
erable insulter ?

SECTION. L.L.

*Power of reforming abuses giuen to the Church : and the
issue of the neglect of it.*

Y^OU that can graunt there will be corruptions in
all other Churches, will endure none in ours : If
England should haue either vnleauened Wafers, or
drunken Loue-feasts (though no other blemishes) she
could not but be Babilon : Wee enuie not your fauours :
These, or whatsoeuer like enormities, Christ
hath giuen power vnto his Church to reforme : but
what if the Church neglect to vse it ? What if those
euils, which are brought in, by humane frailty, will
not by diuine authority be purged out ? Now the er-
rour (by your doctrine) is growne fundamentall ; so
Christ is lost, and the foundation raced : if wee shall
then affsume (against our friends, to conuince our
enemies) The Church of Geneva hath been seriously
dealt.

Bar. ag. Giff p.
27. & 88.

Sep.
 For the Wafers in Geneua, and disfor-
 ders in Co-
 rinth, they
 were corrup-
 tions which
 may and doe
 (or the like
 vnto them)
 creep into the
 purest Chur-
 ches in the
 world: for the
 reformation
 wherof Christ
 hath giuen his
 power vnto
 his Church,
 that such euils
 as are brought
 in by humane
 frailty, may by
 diuine au-
 thority bee
 purged out.
 This power
 and presence
 of Christ you
 want, holding
 all by homage
 (or rather by
 vilenage) vnder the Pre-
 lates, vnto
 whose sinfull
 yoke you
 stoup in more
 then Babylonish bondage, bearing and approuing by personall communion, infinite abhorominations.

Trouble & Excom. at Amsterd. *Ante solus Ecclesia es? Et qui te offenderit a Christo exclu-
 ditur. Hieron. Eriphan. Cypr. Solus in celum ascend. Pupianus? Et ad Acesium Nouasianum
 Constant. Erigite tibi scalam Acesi, & ad celum solus ascendito. Socr. l. 1. c. 7.*

our

our profession, yet this enemie dare say we want him: Wherein? I suppose in our censures: VVe haue Peters keyes (as his true successours both in office, and doctrine): our fault is; that we vse them not, as you would: VVhat Church doth so? your first Martyr doth as zealously inueigh against the practise of Geneva, and all other reformed Congregations in this point, as against vs: both for the wooden dagger (as he termes it) of suspension, and for their Consistoriall excommunications: VVoe were to all the world, if Christ should limit his presence onely to your fashions: Heere you found him, and heere you left him: VVould to God wee did no more grieue him with our sinnes, then you please him in your presumptuous censures: in the rest you railie against our Prelates and vs: Can any man think that Christ hath left peaceable spirits, to goe dwell with railers? Indeed, yours is free-hold: so you wold haue it: free from subiection, free from obedience: This is loosenesse, more then liberty: You haue broken the bonds, and cast the cordes from you: but you miscall our Tenure: VVe hate villenage no lesse then you hate peace; and hold (*in capite*) of him, that is the head of his body, the Church: vnder whose easie yoake wee doe willingly stoope in a sweet Christian freedome; abhorring, and reproving (and therefore notwithstanding our personall communion auoing) all abhominations: In these two respects therefore of our confusion, and bondage, wee haue well seene in this discourse, how iustly your Sion accounts vs Babylon: *col.1.18.*

your Church, without separation, and your Babylonish bondage vnder your spirituall Lords the Prelates, we account you Babylon, and flicke from you.

R

since

*Bar. Gyff. ref.
So some of their
owne haue term-
med their ex-
communication.
Confess. by M.
John. Iniqu. p. 65*

*Sep.
And in these
two last re-
spects principi-
ally, your Ba-
bylonish con-
fusion of all.
sorts of people
in the body of*

Since it is apparent for the one, that here is neither confusion, nor Babylonish, nor without separation: For the other, no bondage, no seruility: Our Prelats being our Fathers, not our Masters: and if Lords for their external dignity, yet not Lords of our Faith: and if both these your respects were so, yet so long as we doe inviolably hold the foundation, both directly, and by necessary sequell: any railer may terme vs, but no Separatist shall proue vs Babylon: you may flye whether you list: would God yet further, vnlesse you had more loue.

SECTION. LII.

The view of the sinnes and disorders of others, wherenpon obiecte: and how farre it should affect vs.

Sep.
M. H. hauing
formerly ex-
postulated
with vs our
supposed im-
pietie in for-
aking a cere-
monious Ba-
bylon in Eng-
land, proceed-
in the next
place to lay
downe our
madnesse in
chusing a sub-
stantiall Baby-
lon in Amster-
dam: and if it be
so found by the
trial, as he suggesteth, it is hard to say, whether our impiety or madnesse be the greater.

I Neede no better Analyser then your selfe, saue that you doe not onely resolute my parts, but adde more: whereas every motion hath a double terme: from whence, and whither: both these could not but fall into our discourse; hauing therefore formerly expostulated with you for your / since you will so terme it / impiety, in forsaking a ceremonious Babylon of your owne making in England: I thought it not vnfit to compare your choice with your refusall: England with Amsterdam, which it pleaseth you to intitle a substantiall Babylon: impiety and madnes are titles of your owne choice, let your guiltinesse be your owne accuser: The truth is, my charity and your yncharitablenes haue caused vs to mistake each other: my charity thus: Hearing both at Middleburgh,

burgh, and here, that certaine companies from the parts of Nottingham and Lincolne (whose Harbin-ger had beeene newly in Zeland before me) meant to retyre themselues to Amsterdam, for their full liber-
tie, not for the full approbation of your Church: not fauouring your maine opinions, but emulating your
freedome in too much hate of our ceremonies, and
too much accordance to soime grounds of your ha-
tred: I hoped you had beeene one of their guides; both becaule Lincoln-sh:re was your Country, and
Malter Smith your Oracle, and Generall: Not daring
therefore to charge you with perfect Brownisme,
what could I thinke might bee a greater motiue to
this your supposed change, then the view of our (so
oft proclaimed) wickednesse, and the hope of lesse
cause of offence in those forraine parts: this I vrged,
fearing to goe deeper then I might bee sure to war-
rant: Now comes my charitable answerer, and im-
putes this easines of my challenge, to my ignorance;
and therefore will needes perswade his Christian
reader, that I knew nothing of the first separation, be-
cause I objected so little to the second.

It were strange if I should thinke, you gather
Churches there by Town-rowes (as we in England)
who know that some one prison might hold all your
refined flocke: you gathered here by Hedge-rowes;

Sep.

Belike M.H.
thinkes we
gather chur-
ches here by
towne-rowes,
as they doe in

England, and that all within the parish procession are of the same Church. Wherefore
else tels hee vs of Lewes, Arrians, and Anabaptists, with whom we haue nothing com-
mon but the streetes and market-place? It is the condition of the Church to liue in
the world, and to haue ciuill society with the men of this world, 1. Cor. 5.10. 1. Joh. 17.13.

But what is this to that spirituall communion of the saints, in the fellowish ippe of
the Gospell, wherin they are separated, and sanctified from the world vnto the Lord?
1. Joh. 17.16. 1. Cor. 1.2. Cor. 6.17.18.

but there it is easier to tell how you diuide, then how you gather: let your Church be an intire body, injoying her owne spirituall communion, yet if it be not a corrosive to your heart to conuerse in the same streetes, and to be ranged in the same Towne-rowes with Iewes, Arians, Anabaptists, &c. you are no whit of kinne to him, that vexed his righteous soule with the vncleanesses of foule Sodom. That good man had nothing but ciuill society with those impure neighbours: he differed from them in Religion, in practise, yet could hee not so carelesly turne off this torment: His house was Gods Church, wherein they had the spirituall communion of the Saints: yet whiles the Citie was so vncleane, his heart was vnp-quiet: We may (you graunt) haue ciuill society with ill men, spirituall communion onely with Saints: Those must be accounted the world, these onely the Church: your owne allegations shall condemne you. They are not of the world (faith Christ) as I am not of the world: Both Christ, and they were partes of the Iewish Church: The Iewish Church was not so sanctified, but the most were extreamely vncleane: therefore wee may bee partes of a visible vnsanctified Church; and yet be separate from the world. Saint *Paul* writes to his *Corinthians*, sanctified in Christ, Saints by calling: True, but not long after, he can say, ye are yet carnall. In his second Epistle: Come out (faith he) from among them: But, from whom? From Infidels by profession, not corrupted Christians.

*Separation from
the world, how
required.*

Job. 17. 16.

*1. Cor. 1. 2.
2. Cor. 3. 3.*

S. 2. 2.

SECTION. LIII.

The neareness of the State and Church, and the great errors found by the Separatists in the French and Dutch Churches.

THE Church and State, if they be two, yet they are twins, and that so, as either euill proues mutall: The sinnes of the Citie not reformed, blemish the Church; where the Church hath power and in a sort comprehends the State, she cannot wash her hands of tollerated disorders in the Cōmon-wealth: hence is my comparison of the Church(if you could haue seene it, not the Kingdome) of England, with that of Amsterdam: I doubt not, but you could be content to sing the old song of vs, *Bona terra, mala gens*: Our land you could like well, if you might be Lordes alone, Thankes be to God it likes not you, and iustly thinkes the meanest corner too good for so mutinous a generation: when it is weary of peace it will recall you: you that neither in prison, nor on the Seas, nor in the Coasts of Virginea, nor in your way, nor in Netherland could live in peace, What shall we hope of your ease at home? Where ye are, all you thankful Tenants cannot in a powerful Christian state moue God to distinguish betwixt the knowen sinnes of the Citie, and the Church: How oft hath our gratiouse Soueraigne, and how importunately beene solicited for a tolleration of Religions? It is pittie that the Papists hyred not your aduocatiō: who in this pointe are those true Cassanders, meanest corner in it, at the extreameſt conditions of any people in t

Sep.
We indeed
have much
wickednes
in the Citie
where we liue;
you in the
Church. But
in earnest, doe
you imagine
we account
the Kingdome
of England
Babylon, or
the citie of
Amsterdam
Syn: It is the
Church of
England, or
state Ecclesi-
sticall, which
we account
Babylon, and
from which
we withdraw
in spirituall
communion:
but for the
common-
wealth and
Kingdome, as
we honor it a-
bove all the
states in the
world, so wold
we thankfully
embrace the
Kingdome.

*Cassand. de
Offic boni viri.
Bellat. de
Latice*

*Euseb. in vita
Conf.*

*Fr. John. Arti-
cles ag. the Fr.
and Dutch
churches.*

which reuerend *Calvin* long since confuted: Their wishes herein are yours: To our shame and their excuse: his Christian heart held that tolleration unchristian and intollerable, which you either neglect or magnifie: Good *Constantine* winkt at it in his beginning, but as *David* at the house of *Zerubbabel*: Succeeding times found these Canaanites to be prickes and thornes, and therefore both by mulctes and banishments fought eyther their yeeldance or voydance. If your Magistrates hauing once given their names to the Church, indeavour not to purge this Augean stable; how can you preferre their Communion to ours?

But howsoeuer now, least we should thinke your Land-lords haue too iust cause to pack you away for wranglers, you turne ouer all the blame from the Church to the City; yet your Pastor and Church haue so found the Citie in the Church, and branded it with so blacke markes, as that all your smooth extenuations cannot make it a lesse Babylon then the Church of England: Beholde now by your owne Confessions either Amsterdam shall be, or England shall not be Babylon: These eleven crimes you haue found and proclaimed in those Dutch and French Churches: First, That the assemblies are so contrived that the whole Church comes not together in one: So that the Ministers cannot together with the flock sanctifie the Lords day; The presence of the members of the Church cannot be knowne, and finally no publique action, wh. ther excommunication, or any other can rightly be performed. Could you say worse of vs? Where neither Sabbath can be rightly san-

sanctified; nor presence or absence knowne, nor any holy action rightly performed, what can there be but mere confusion?

Secondly, That they baptise the feede of them who are no members of any visible Church; of whom moreouer they haue not care as of members, neither admit their parents to the Lordes Supper: Mere Babylonisme, and sinne in constitution, yea the same that makes vs no Church: for what separation can there be in such admittance? what other but a sinfull commixture? How is the Church of Amsterdam now gathered from the world?

Thirdly, That in the publique worshippe of God they haue deuised, and vfed another forme of prayer, besides that which Christ our Lord hath prescribed, Mat.6.reading out of a booke certain prayers inuented and imposed by man. Beholde here our fellow Idolaters: and (as followes) a daily Sacrifice of a set Seruice-booke, which in stead of the tweete incense of spirituall prayers is offered to God, very Swines-flesh, a new Portuise, and an equal participation with Bar. ag. Giff. vs of the curse of addition to the word.

Fourthly, That rule and commandement of Christ, Matth.18.15. they neither obserue, nor suffer rightly to be obserued among them. How oft haue you said that there can bee no sound Church without this course, because no separation? Beholde the maine blemish of England in the face of Amsterdam!

Fiftly, That they worship God in the Idoll Temples of Antichrist: so the Wine is mar'd with the vessell, their seruice abomination with ours: neyther doe these Antichristian stones want all glorious
orna.

ornaments of the Romish harlot, yet more.

Sixtly, That their Minitters haue their set main-teneance after another manner then Christ hath or-dained, i. Chr. 14. and that also such, as by which any Ministry at all, whether Popish or other might bee maintained: Either tithes, or as ill: Beholde one of the maine Arguments wherby our Ministry is con-demned as false and Antichristian, falling heauie vp-pon our neighbours.

Seuenthly, That their Elders change yearly, and do not continue in their office, according to the do-ctrine of the Apostles and practise of the Primitiue Church: What can our Church haue worse then false Gouernours? Both annuall and perpetual they cannot be: VVhat is (if not this) a wrong in Consti-tution?

Eightly, that they celebrate mariage in the Church, as if it were a part of the Ecclesiasticall adminis-trati-on: a foule shame and sinne: and what better then our third Sacrament?

Ninthly, That they vse a new censure of suspensi-on which Christ hath not appointed: no lesse then English presumption.

Tenthly, That they obserue daies and times, con-secrating certaine daies in the yeare to the Natiuity, Resurrection, Ascension of Christ: Beholde their Calender as truely possessed: Two Commaun-de-ments solemnly broken at once; and we not Idola-ters alone.

Eleuenth, which is last and worst, that they receiue vnrepentant excommunicates to bee members of their Church, which by this meanes becomes one body

one body with such as be deliuered vnto Sathan; therefore none of Christs bodie: England can be but a miscellane rabbble of prophane men; The ^{Commonwealthe} Dutch and French Churches are belike no better, who can be worse then an vnrepentant excommunicate? Goe now and say, It is the Apostasie of Antichrist to haue communion with the world in the holy things of God, which are the peculiars of the Church, and cannot without great Sacriledge be so prostituted and prophaned; Goe say, that the plague-spirituall-leprosie of sinne rising vp in the foreheads of many in that Church, vnsmit vp, vncouered (yea wilfully let loose) infects all both persons and things amongst them: Goe now and flic out of this Babylon also, as the Hee-goates before the flocke, or returne to ours: But howeuer these errors bee grosse, perhapses they are tractable; Not the sinne vndoes the Church, but obstinacy; here is no euasion: For behold, you do no more accuse those Churches of corruption, then of wilfulness: for diuers times haue you dealt with them about these fearefull enormities: yea you haue often desired, that knowledge thereof might be by themselues giuen to the whole body of their Church, or that (at least) they would take order that it might be done by you: They haue refused both; What remaines, but they be our fellow-Heathens and Publicanes? And not they alone, but all reformed Churches besides in Christendome, which doe ioyntly partake in all these (except one or two personall) abominations: will you neuer leaue til you haue wrangled your selues out of the world?

Sep.
The hellish
impieties in
the citie of
Amsterdam
doe no more
preiudice our
heauenly com-
munion in the

Church of
Christ, then
the frogs, lyce,
flyes, moraine,
and other
plagues ouer-
spreading E-
gypt, did the
Israelites
when *Goshen*
the portion of
their inheri-
tance was free

Exod 8.19, nor then the deluge, wherewith the whole world was couered did *Noah*, when he and his family were safte in the Arke, Gen.7 nor then fathans throne did the Church of Pergamus being established in the same citie with it, Reu.2.12,13.

But now I feare I haue drawne you to say, that the hellish impieties both in the Citie, and Church of Amsterdam are but frogges, lyce, flies, moraine and other Egipitian plagues, not preiudicing your *Goshen*: Say so if you dare; I feare they would loone make the Ocean your redde Sea, and Virginia your Wildernesse.

The Church is *Noahs* Arke, which gaue safetie to her Guests, whereof ye are part; but remember that it had vncleane beasts also, and some sauage: If the waues drowne you not, yet (me thinkes) you should complaine of noysome society: Sathans throne could not preiudice the Church of Pergamus, but did not the Balaamites (the Nicolaitanes?) Yet their heauenly communion stood, and the Angell is sent away with but thretes.

S E C T I O N. L I I I I .

Conuersation with the world.

Sep.
It ist ^{the} will
of God and of
Christ, that
his Church
should abide
in the world,
and conuerse
with it in the
affaires thereof

AS it were madnesse to denie that the Church should conuerse with the world in the affaires thereof: So to denie her Communion in Gods hol-
ly things, with any of those of the world, which pro-
fesse Christianity (as yet vncensured) is a point of A-
nabaptistickall Apostasie: such of the world are still
of the Church. As my censure cannot eiect them, so
which are common to both: But it is the Apostasie of Antichrist to haue communion
with the vworld in the holy thiengs of God, which are the peculiars of the Church, and
cannot without great sacrilege be so prostituted and profaned.

their

their sinne (after my priuate endeouer of redresse) can-
not defile me: I speake of priuate Communicants:
If an vnbidden Guest come with a ragged garment,
and vnwashen hands, shall I forbear Gods heauenly
dainties? The Master of the feast can say, Friend, how
cam'st thou in hither: not, Friendes why came you
hither with such a Guest? God biddes me come: he
hath imposed this necessity, neuer allowed this ex-
cuse: My teeth shall not bee set on edge with the so-
wer grapes of others: if the Church cast not out the
knowne vnworthy, the sinne is hers: If a man will
come vnworthy, the sinne is his: But if I come not be-
cause he comes, the sinne is mine: I shall not answere
for that others sinne: I shall answere for mine owne
neglect: An other mans fault cannot dispence with
my duetie.

Duobus modis
non te maculat
malus, videlicet
si non contentis
& si redarguis
d.22. q.4.a
malis.

SECTION. LV.

The impure mixtures of the Church of England.

AS there is no element which is not through ma-
ny mixtures departed from the first simplicitie: The ayre of
So no Church euer breathed in so pure an Ayre, the Gospell
as that it might not iustly complaine of some thicke
and vnwholsome euaporations of errorre and sinne.
which you
If you challenge an immunity, you are herein the
true broode of the auncient Puritanes: But if too
draw in is no-
many sinnes in practise haue thickened the Ayre of
our Church, yet not one heresie: that smoake of the
thing so free
and cleare as
you make
shevv: it is on-
ly because
you are vised
to it, that
makes you so
bottomlesse pit hath neuer corrupted it: and there-
fore iustly may I auerre, that here you might drawe
in the cleare Ayre of the Gospell: No where vpon
S 2
earth

earth more freely: And if this be but the opinion of custome, you whom absence hath helped with a more nice and dainty sent, speake your worst: Shew vs our heresies, and shame vs: you haue done it, and behold foure maine infections of our English ayre: The first, the smoake of our Canons: Wittily: I feare the great Ordinances of the Church, haue treubled you more with the blow, then the smoake: For you tell vs of their Plantation against the Kingdoime of Christ: What Kingdome? The Visible Church: Which is that? Not the Reformedst peece of ours, whose best are but Goats and Swine: Not the close Nicodemians of your owne Sect amongst vs, which would be loath to be visible: Not forrainers, to them they extend not: None therefore in all the world, but the English Parlour-full at Amsterdam: Can there be any truer Donatisme? Crie you still out of their poysoning the Ayre: We hold it the best clenched by the batteries of your idle fancies, by ridding you from our Ayre, and by making this your Church inuisible to vs; smart you thus, till we complaine.

2. *Sinne vnencured.*

Sep.

The plaguy-spirituall-leprosie of sinne rising vp in the foreheads of so many thousands in the Church, vnshut vp, vncovered, in-

The second is the plague or Leprosie of sinne vnshut vp and vncovered: We knowe that sinne is as ill, as the Diuill can make it, a most loathsome thing in the eies of God, and his Angels, and Saints: and we grant to our griefe that among so many millions of men, there may be found some thousands of Lepers: Good lawes and censures meete with some, others escape: It is not so much our fault, as our griefe: But that this Leprosie infects all persons, and infects all both persons and things amongst you, Leu. 13.45.46.47.2, cor. 6.17.

things,

things, is shamefully ouer-reach't : Plague and Le-
prosie haue their limits, beyond which, is no conta-
gion ; If a man come not neare them, if hee take the
windē in an open ayre, they infect not : such is sinne :
It can infect none but the guiltie : Those which acte
or assēt to, or bear with it, or detest it not, are in this
pollution : But those which can mourne for it, and
cannot redresse it, are free from infection : How ma-
ny foule Lepers spiritually did our Sauiour see in the
publique Ayre of the Iewish Church ? wherewith
yet he ioyned and his, not fearing infection so much,
as gracing the remnants of their ruinous Church :
Were those seuen thousand Israelites whose knees ^{1. Reg. 19. 18.}
bowed not to *Baal*, infected with the Idolatrie of their
neighbours ? yet continued they still partes of the
same Church.

But this yet exceeds : Not onely all persons,
but all things ? What ? Our Gospell ? Our heauen,
earth, Sea ? Our Bookes, Coyne, Commodities ? Be-
holde, you see the same heauen with vs, you haue no
Bibles but ours : our Ayre in his circular motion
comes to bee yours : the water that washeth our
Illand, perhapses washeth your handes : Our vn-
cleane Siluer (I feare) maintaines you : Our Com-
modities (in parte) inrich your Land-lords : and yet
all things amongst vs infected ? you are content to
take some euil from your neighbors :

The third is our blasting Hierarchie, which suf-
fers no good thing, (that is no Brownist, no singular
fancy) (for what good things haue we but yours ?)
to grow, or prosper amongst vs, but withers all both
good thing to grow, or prosper, but withers all both budde and branch.

Certenullius
ex men macula
usficiemem.
Aug. Ep. 48.

^{3. Heirarchy.}
^{Step.}
The blasting
Hierarchie
suffers no

bus and branch, would to God the root also: The last, is the daily sacrifice of a seruice-booke: an incense, how euer vnfauorie to you, yet such as all Churches in Christendome hold sweete, and offer vp as fitte for the nostrils of the Almighty; we are not alone thus tainted; al Christian Churches that are, or haue bin, present the same C ensers vnto God: But ours smels strong of the Popes Portuise: See whether this be any better then triuall cauilling: If either an ill man, or a Diuill shall speake that which is good; may not a good man vse it? If a good Angell, or man shall speake that which is euill, is it euer the better for the Deliuener? If Sathan himselfe shall say of Christ; Thou art the sonne of the liuing God, shall I feare to repeate it? Not the Authour but the matter, in these things is worthie of regard: As Jerome speakes of the poysoned workes of *Origen*, and other dangerous Treatisours, Good things may be receiued from ill handes; If the matter of any prayer be Popish, fault it for what it containes, not for whence it came: what say you against vs in this, more then Master Smith (your stout Anabaptist) saith of our baptizing of Infants: Both of them equally condemned for Anti-christian: Still therefore wee boast of the free, and cleare ayre of the Gospell, if it be annoyed with some practicall euils, we may be foule, the Gospel is it selfe, and our profision holy, neither can we complaine of all euils, while we want you.

*4. Seruice-booke
Sep.*

The daily sacrifice of the seruice-booke which in stead of spirituall prayer sweete as incense, you offer vp morning and euening, smels so strong of the Popes Portuise, as it makes many hundreds amongst your selues stop their noses at it; and yet you boast of the free and cleare ayre of the Gospell wherin you breath.

Patres nostri non solum ante Cyprianum vel Agrippinum, sed postea, saluberrimam consuetudinem tenuerunt, ut quicquid diuinum atque legitimum in aliqua heresi vel schismate integrum reperirent appobarent potius quam negarent.

August.

SECTION. LVI.

The iudgement of our owne, and our neighbours of our Church.

THAT which followeth is but wordes, a short answere is too much: That all Christendome magnifies the worthinesse of our Church, in so cleare evidences of their own voyces you cannot denie; and now when you see such testimonies abroad (lest you should say nothing) you fetch cauels from home: Those men which (you say) complaine so much of their miserable condition vnder the Prelates impositions, haue notwithstanding with the same pens and tonges not onely iustified our Church but extold it: you haue found no sharper aduersaries in this verie accusation, for which you malitiously cyte them: How freely, how fully haue they euinced the truth? yea the happiness of the Church of England against your false challenges: and yet your forehead dare challenge them for Authors: So hath their moderation opposed some appendances, that they haue both acknowledged and defended the substance with equall vehemence to your opposition: neither doe they suffer (as you traduce them) for seeking another Church-gouvernement: looke into the Millenaries petition (the common voyce of that part) I am deceived, if ought of their complaints sound that way, government and Ministry, which is in vse in all other Churches saue your owne.

Socrat. l. 1. c. 4. Constant. Alex. & Ario. Ac tametsi vos inter vos vicissim de re quicquam minimi momenti discentis (siquidem neq; omnes de omnibus rebus idem sentimus) nihil omnus tan^e fieri poterit, ut eximia concordia sincerè inter vos, integreque se structur, & una inter omnes communio & consociatio custodiatur.

much

much lesse of their sufferings : deformitie in practise is obiectet to them , not indeuour of innouation ; That quarrell hath beene long silent , your motion cannot reuiue it : would God you could as much follow those men in moderate and charitable carriage, as you haue out-run them in complaint.

Sep.

The truth is, you are best liked where you are worst knownen. Your next neighbours of Scotland know your Bishops Gouvernment so well, as they rather chuse to vndergoe all the miserie, of bonds and banishment, then to partake with you in your happinesse this way, so highly doe they magnifie and applaud the same. Which choice I doubt not other Churches also would make, if the same necessitie were laid vpon them.

It pleaseth you to devise vs, like pictures vpon course Canuasse, which shew fairest at farthest ; attributing forraine approbation (which you cannot denie) to distance , more then to desert. How is it then, that (besides strange witnessses) we which looke vpon this face without prejudice, commend it (God knowes) without flatterie : we can at once acknowledge her infirmities, and blesse God for her graces : Our neighbours, (yea our selues) of Scotland, know our Church so well, that they doe with one consent praise her for one of Gods best daughters ; neither doe the most rigorous amongst them, more dislike our Episcopall Gouvernement , then embrace our Church : what fraud is this, to flie from the Church in common, to one circumstance ? we can honour that noble Church in Scotland , may we not dislike their alienations of Church-liuings ? If one thing offend, doe all displease ? Yet eu'en this Gouvernement, which you would haue them resist to bonds and banishment (who knowes not?) begins to find both fauour and place: what choice other Churches would make, as you doubt not, so you care not : If you regarded their sentence : How durst your reuile her as a false harlot, whom they honour as a deere sister ? If you were more theirs then we, you might vpbraide vs : Now you tell vs what perhaps they would doe,

we tell you what they doe, and will doe: Euen with one voyce, blesse God for England, as the most famous and flourishing Church in Christendome: your handfull onely makes faces, and enuies this true glorie; Who yet (you say) despise not our graces, no more then we those of Rome: See how you despise vs while you say, you are free from despight: How malicious is this Comparison, as if we were to you, as Rome to vs: and yet you despise vs more: Wee graunt Rome a true Baptisme, true Visibilitie of a Church, though monstrously corrupted: you giue not vs so much: Thankes be to God, wee care lesse for your censure, then you doe for our Church: We haue by Gods mercy the true and right vse of the word, and Sacraments, and all other essentiall giftees and graces of God; if there might bee some further helpe in execution, to make these more effectual, we resist not: But those your other imaginary ordinances, as wee haue not, so wee want not: Neither the Chaldeans, nor any Idolatrous enemies could make Sion Babylon, nor the holy vessels prophane; so as they should cease to be fitte for Gods vse: but they were brought backe at the retурne of the captiuitie to Ierusalem: Such were our worshippe, ministry, Sacraments, and those manifold subiects of your cauils, which whiles you disgrace for their former abuse, you call our good euill, and willingly despise our graces.

Sect.
And for your graces, we despise them not nor any good thing amongst you, no more then you doe such graces and good things as are to be found in the Church of Rome, from which you se-parate notwithstanding.

We haue by Gods mercie the pure and right vse of the good gifts and graces of God in Christis Oi-dinance which you want. Neither the Lords peo-ple, nor the holy vessels could make Babylon Sy-on, though both the one and the other were captiued for a time.

Lastly, it is thus written, and we thus aduised. *M. Smiths retort upon M. Clifton. p. 50.*

SECTION. LVII.

The issue of Separation.

Sep.
Where the
truth is a gay-
ner, the Lord
(which is
truth) cannot
be a looser.
Neither is the
thankes of
ancient fa-
uours lost a-
mongst them, on
which still
presic on to-
wards new
mercies. Un-
thankfull are
they vnto the
blessed ma-
iestie of God,
and vna-
faithfull
*Inter licet v tli-
rum & non li-
cet nostrum, nu-
tant ac remi-
gant anime
Christianorum.
Optat. contr.
Parm.*

AL the sequell of my answerer is merely sen-
tentious: it is fitter for vs to learne, then replie:
Where the truth gaines (say you) God looseth not:
I tell you againe, where God looseth, the truth gain-
eth not, and where the Church looseth, God (which
indoweth her) cannot but loose: Alas what can the
truth either get or saue by such vnkinde quarrels?
Surely suspicion on some handes, on others reiection
on: for (as *Optatus* of his Donatists) Betwixt our *Li-*
cet, and your *Non licet* many poore soules wauer and
doubt: neither will settle, because wee agree not:
Thankes are not lost, where new fauours are called
for, but where olde are denied, while your Posie is:
Such as the mother such is the daughter; where are
our olde, our any mercies? They are vnthankfull,
which know what God hath done, and confesse it
not: They are vna-
faithfull to God and his Deputie,
which knowing themselues made to obey, presume
to ouer-rule, and vpon their priuate authoritie, ob-
trude to the Church those ordinances to bee obser-
ued, which never had being but in their owne idle
speculation.

Sep.
knowing the
will of their
Master do it
not, but go on presumptuously in disobedience to many the holy ordinances of the
Lord, and of his Christ, which they know, and in word also acknowledge, he hath gi-
uen to his Church to be obserued, and not for idle speculation, and disputatior with-
out obediencie.

It is not by our sequestration, but by your confusion, that Rome and Hell gaines.
pre-

pretend our confusion for the cause of your Separation; So is your Separation the true cause of too much trouble, and confusion in the Church: Your odious tale of commixture hath cloyed and surfeited your reader already, and received aunsweare to satietie: This one dish so oft brought foorth, argues your pouertie: The visible Church is Gods drag-net, and field, and floore, and Arke, here will be euer at her best, sedge, tares, chaffe, vncleane Creatures: yet is this no pretence for her neglect: The notoriously euill she casts from her breit, and kneec, denying them the vse of her prayers, and (which your leaders mislike) of her Sacrament; If diuers through corruption of vnsaithfull officers, escape censure; yet let not the transgressions of some, redound to the condemnation of the whole Church: In Gods iudgement it shall not, wee care little, if in yours. Wee tell wicked men, they may goe to hell with the water of Baptisme in their faces, with the Church in their mouthes, we denounce Gods iudgements vnpartially against their sinnes, and them: Thus we flatter, thus wee deceiue, if yet they will needs run to perdition: *Perditio tua ex te Israel.*

Our Clergie is so Romish as our Baptisme: If therefore Romish, because they came thence, wee

dition of the wicked, whom by these meanes you flatter and deceiue.
Noua enim propter malos boni desirandi, sed propter bonos mali tolerandi sunt, &c. Sicut tol- rauerunt Prophetæ &c. Aug. Ep. 48. Bar. ag. Giff.

Sep. The Romish Prelacie and Priesthood amongst you, with the appurtenances for their maintenance and ministrations are Romes aduantage. Which therefore she challengeth as her owne, and by which shee also still holdes possession amongst you, ynder the hope of regayning her full inheritance at oare time: or other.

haue disproued it: If therefore Romish because they haue beeene vised there, we graunt and iustifie it, That auncient confession of their faith which was famous thorough the world we receiue with them: If they hold one God, one Baptisme, one heauen, one Christ shall we renounce it? Why should wee not cast off our Christendoine and humanitie, because the Romanes had both? How much Rome can either challenge, or hope to gaine in our Clergie and Ministratiōn is well witnessed by the blood of those Martyrs, eminent in the Prelacie, which in the fresh memories of many was shed for God, against that Harlot: and by the excellent labours of others, both Bishops and Doctors: whose learned pens haue pulled downe more of the wals of Rome, then all the corner-creeping Brownists in the world shall euer be able to doe, while Amsterdam standeth. It is you that furnish these aduersaries with aduantages, through your

Sep.

And if the Pa-
pists take ad-
uantage at
our condem-
nation of you,
and separation
from you: it
concerns you,
well to see
where the
blame is, and
there to lay it,
least through
light, and in-
considerate iudgement, you iustifie the wicked, and condemne the righteous.

Wilfull diuisions: Take *Scilurus* his arrowes, single out of the sheafe, the least finger breakes them, while the whole bundle feares no stresse: we know well where the blame is, our deseruings can be no protection to you: you went from vs, not we from you. Plead not our constraint, you should not haue beeene compelled to forsake vs, while Christ is with vs: But who compels you not to call vs brethren? to denie vs Christians? your zeale is so farre from iustifying the wicked, that it condemnes the righteous.

SECTION. LVIII.

The Brownists scornefull opinion o^r our people.

How scornefully doe you turne ouer our poore ^{sep.} rude multitude, as if they were beasts not men ; And for the or if men, not rude, but sauge : This contempt suspition of the needed not : These sonnes of the earth may goe before rude multitude, you need not much scare them. They will Egyptians were Physitions : so may it now of you : All Brownists are diuines, no Separatist cannot prophesie : No sooner can they looke at the skirts of this hill, but they are rapt from the ordinary pitch of men : Either this change is perhaps by some strange illumination, or else your learned paucitie got their skill amongst our rude and prophane multitude : we haue still many in our rude multitude, whom wee dare compare with your teachers : neither is there any so lewd and prophane that cannot pretend a scandall from your separation : Euen these soules must be regarded (though not by you.) Such were some of you, but ye are washed, &c.

The wise hearted amongst vs doe more then suspect, find out our weaknesses, and bewaile them ; yet doe they not more discouer our imperfections then acknowledge our truth : If they bee truely wise, wee cannot suspect them, they cannot forsake vs : Their charitie will couer, more then their wisdomes can discouer.

suspect you yet more, as your vnsound dealing shall be further discouered.

SECTION. LIX.

The conclusion from the scarefull answere of Separation.

MY last threat, of the easier aunsweres of whoredomes, & adulteries then Separation, you think to skoffe out of countenance. I feare your conscience will not alwayes allow this mirth ; Our Consistories haue spared you ynough : let those which haue

*Troub. & ex-
com at Amster.
G. Johns. profes-
ses he found bet-
ter dealing in
the B ships con-
fistories ; and
might haue
found better in
the Inquisition.
Hieron.*

tryed, say, whether your corrupt Eldership be more safe judges : If ours imprison iustly, yours excommunicate vniustly ; To be in Custodie is lette grieuous, then out of the Church : at least, if your censures were worth any thing, but contempt : As Hierom said of the like : It is well that malice hath not so great power as will : you shall one day (I feare) finde the Consistorie of heauen more rigorous, if you wash not this wrong with your teares ; That tribunali shall find your confidence, presumption, your zeale, furie : you are bold, surely more then wise : To proclaim, we haue no need of such criers : doubtlesse your head hath made Proclamations long, now your hand be-

*Cypr. de simplic.
pralat. Ad pacis
premium venire
non poterunt,
qui pacem do-
mini discordie
furore ruperrunt.*

Ibid.

Inexplic. &
geaus cu'pa dis-
cordie nec pa-
sione purgatur.

act might haue fau'd your voice : what should our

Lastly the terrible threat you vtter against vs, that *even whoredomes and murders shall abide an easier answ're then separation*, would certainly fall heauy vpon v-, if this answ're were to bee made in your Consistory Courts, or before any of your Ecclesiasticall judges ; but because we know, that not Antichrist, but Christ shalbe our judge, we are bold vpon the warrant of his word and t.ament, (which being sealed with his blood may not bee altered) to proclaim to all the world separation fr̄ whatsoeuer riseth vp rebelliously, against the scepter of his kingdom, as we are vndoubtedly perswaded, the Communion, gouernment, ministry, and worship of the Church of England doe.

eyes.

eyes and eares be troubled with one bad obiect?

But why separate you from these? Because they
rise vp rebelliously against the Scepter of Christ :
The Scepter of Christ is his word : he holdest it out,
we touch and kisse it : What one sentence of it, doe
we wilfully oppose? away with these foolish impie-
ties, you thrust a Reed into your Sauiors hand, & say,
Haile King of the Lewes, and will needes perswade vs
none but this is his rodde of Iron : Lastly, vpon what
warrant? Of his will and Testament: you may wrong
vs; But how dare you falten your lies vpon your Re-
deemer and Judge? What clause of his hath bid you
separate? We haue the true Copies. As we hope or
desire to be sauied, we can find no sentence that foun-
deth toward the fauour of this your aet : Must God
be accused of your wilfulness? Before that God and
his blessed Angels, and Saints, we feare not to protest
that we are vndoubtedly perswaded, that whosomeuer
wilfully forsakes the Communion, Gouernement,
Ministerie, or worshippe of the Church of England
are enemies to the Scepter of Christ, and rebels a-
gainst his Church and annointed: neither doubt we
to say, that the Masterhippe of the Hopitall at Nor-
wich, or a lease from that Citié (sued for, with re-
pulse) might haue procured that this separation from
the Communion, Gouernement, and wor-
shippe of the Church of England,
should not haue beeene

made by

John Robinson.

FINIS.

430 **Hall** (Bp. Joseph) Common Apologie of the
Church of England against the Unjust Challenges
of the Over-Just Sect called Brownists, small 4to,
half calf, 2s 6d 1610

Has at page 145 a letter by John Robinson.





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Errata.

Amended. Read welbelouedſt for welbelouedſt. Epift. pag. vlt. Conviction for coniunctiōn. pag. 32. line 19. Uncharitableneſſe for uncharibleneſſe. pag. 47. line 18. Optat.lib. 3. for Opt.lib. 30. marg. pag. 49. Rules of Christ, for rules Christ. pag. 50. line 1. Places; onwards. for places onwards. pag. 66. line. 18. Our Mi- nifterie for your Minifterie. pag. 67. line 8. That houſes for what houſes pag. 80. line 16. maryof, for weary of, pag. 88. line 16. ſtriftē for ſtrife. pag. 99. line. 12. Enuie for annoy, pag. 103. line 13. Ingeniuouſly, for ingeniuouſly, pag. 104. line. 19. which are; in, for which are in, pag. 107 line 13.

Besides, many quotations in the margent, are misplaced; the matter will leade the Reader to the right place:

The words of the aduersarie are onely those, which haue this Note of *Sep.* set before them.



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